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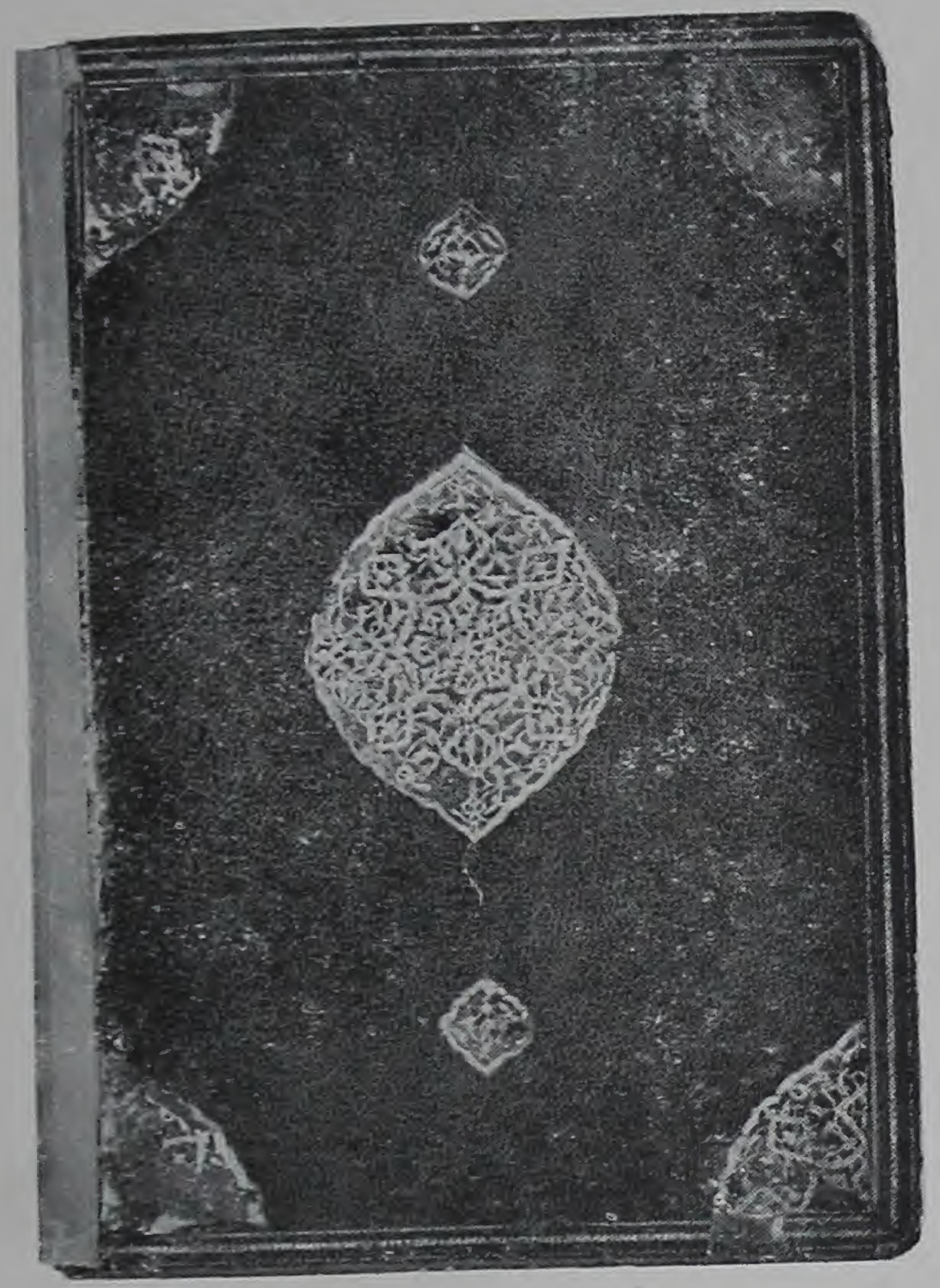
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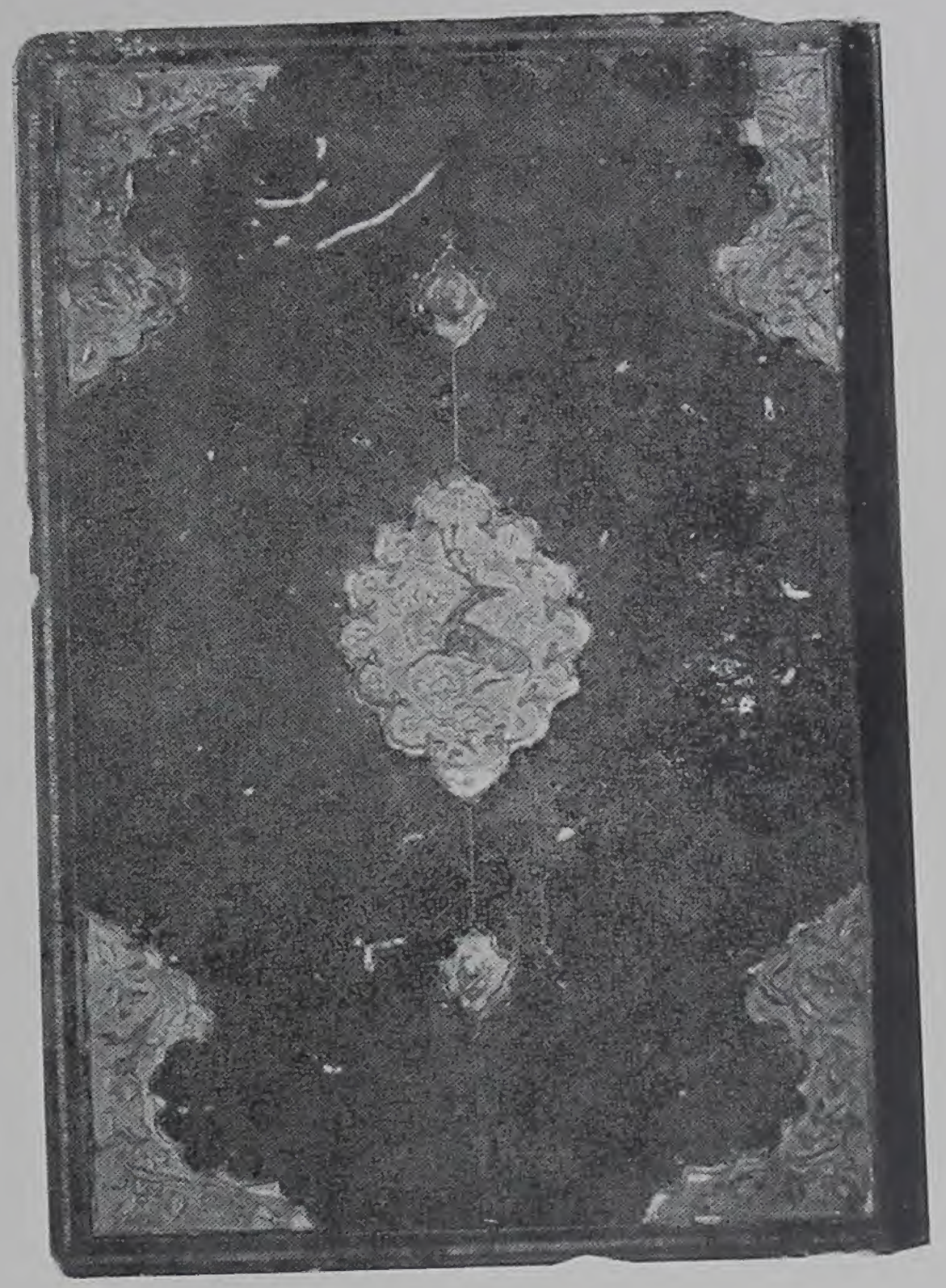
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A DESCRIPTIVE CATALOGUE OF THE ARABIC, PERSIAN AND URDU MANUSCRIPTS

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A
DESCRIPTIVE
CATALOGUE OF THE ARABIC, PERSIAN AND URDU MANUSCRIPTS
IN THE LIBRARY
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By

KHĀN BAHĀDUR
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p. 3, l. 13	*for*	Khwājā	*read*	Khwāja.
p. 30, l. 5	,,	Gujrātī	,,	Gujarātī.
p. 43, l. 2	,,	الدين	,,	والدين.
p. 79, l. 24	,,	ايحى	,,	ايجى.
p. 80, l. 34	,,	حسينه	,,	حسنيه.
p. 115, l. 17	,,	Ḥāfiẓ	,,	Ḥafīẓ.
p. 131, l. 12	,,	Muḥammad	,,	Maḥmūd.
p. 154, l. 9	,,	This *Taẕkira* was	,,	After the above notice was written this *Taẕkira* was .....
p. 203, l. 5	,,	Ṣādiq	,,	Ṣadīq.
p. 239, ll. 11, 12	,,	Marātha	,,	Marhata.
p. 244, l. 13	,,	Abu'l-Lays	,,	Abu'l-Layth.
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p. 288, l. 21	,,	دروع الواقيه	,,	الدروع الواقيه.
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,,	ll. 8, 10, 12	,, Shahpur	,,	Shāhpūr.
,,	l. 13	,, Ardeshir	,,	Ardashīr.

PREFACE

This catalogue describes the manuscripts which belong to two collections, namely, the Government collection of Arabic, Persian, and Old Urdu manuscripts located at present* in the Library of the Bombay University and the collection of Arabic and Persian manuscripts belonging to the Bombay University itself. The Government collection contains one hundred and fourteen volumes, comprising one hundred and eighty-one books, some of which are merely fragmentary incomplete copies. This collection is, so far as I am aware, the first Government collection of its kind in this Presidency and contains some very rare and valuable manuscripts. The manuscripts in the University collection, which contains only sixty-two volumes, may be divided into two classes, one dealing with purely Muslim literature and the other with purely Zoroastrian. The former contains forty-two works written in the Arabic character and the latter only twenty written in the same character. Besides these latter, there are also a few manuscripts which relate to Zoroastrian literature, but, as they are not written in the Arabic script, they are not included in this catalogue. They have, however, been listed in the *Catalogue of the University of Bombay*, prepared by Mr. F. K. Banaji, M.A., and published by the University in 1901. Small as the above collections are, they will, it is hoped, form the nucleus of a library which will, in course of time, grow in all respects, as men and money make this possible.

Experience has shown that no research work worthy of the name is possible in any line connected with Muslim history or civilization in this Presidency, without a good collection of

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* Since the above was written, the Government of Bombay have very generously transferred their own collection to the University as a permanent loan. Towards the end of last century, the Oriental manuscripts of Dr. Haugh were also transferred to the University Library by the Director of Public Instruction.

Arabic, Persian, and Urdu manuscripts bearing on the subjects. Happily the Bombay Presidency, which comes within the academic jurisdiction of our University, is still rich, very rich indeed, in Arabic, Persian, and Old Urdu manuscripts*. Many of these priceless treasures of learning and art are fast disappearing, which must be deplored as a national loss. It is time that a resolute endeavour was made to prevent this serious drain upon our literary wealth. To gain this end it is necessary that the manuscripts should be acquired, preserved, catalogued, and published. But no success in this direction is possible unless Government are pleased to lend a helping hand in that liberal spirit in which they have financed the collection of about twenty-three thousand Sanscrit manuscripts, now deposited in the Bhandarkar Oriental Research Institute, Poona. With a view to making a small beginning in the direction indicated above,

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* It is generally believed that good valuable Arabic and Persian manuscripts do not exist in this Presidency. This belief seems to be due to the fact that the Muslims of the Bombay Presidency are very backward in point of education as compared with their co-religionists of the Punjab and the United Provinces. But a reference to history will show that the belief has no foundation in fact. There were in the past at least four independent Muslim kingdoms in this Presidency, which had their capitals at Hyderabad (Sind), Ahmedabad (Gujarat), Ahmednagar, and Bijapur (Deccan). At each of these centres Arabic and Persian learning received perfervid encouragement, and poets and scholars were held in high esteem. Libraries, which contained thousands of valuable manuscripts, were maintained by kings, nobles, divines, and other scholars. Though many of these manuscripts have left their Indian homes and migrated to Europe, a large number of good manuscripts are still to be found, preserved more or less carefully, in almost every large town of our Presidency. The present collection is made up of contributions received from only *four* places in the Deccan. How rich the Deccan was at one time in these literary treasures is evident from the following remark made by M. Ivanow in the preface to his *Concise Descriptive Catalogue of the Persian Manuscripts in the Collection of the Asiatic Society of Bengal*, Calcutta, 1924, page X: "It is also remarkable that in this collection", which is, to quote M. Ivanow, "one of the largest and most interesting collections in India", "a comparatively considerable number of manuscripts dating from the XIc./XVIIc. come not from the empire of the Indian Timurides, but from the Deccan". Loth's *Catalogue of Arabic MSS. in the India Office* (Lond., 1877), which notices the MSS. of the Library of the 'Ādil Shāhs of Bijapur (once located in the Āṣār Maḥal at Bijapur and subsequently sent to London in 1853), and Stewart's *Catalogue of the Oriental Library of the late Tippoo Sultan of Mysore* (Camb., 1809) also throw considerable light on the quality and quantity of the literary wealth of the Deccan under the Muslims.

از نقش و نگار در و دیوار شکسته * آثار پدید است صنادید دکن را

(عرفی مع تصرف)

I formulated a scheme in 1917 for the collection, preservation, and editing of Arabic and Persian manuscripts in our Presidency and submitted it to Government, through the proper channel, for their approval and sanction. "It was mainly through "the sympathetic and large-hearted support of Mr. J. G. Covern- "ton, I.E.S., C.I.E., then Director of Public Instruction, and "Mr. C. N. Seddon, I.C.S., C.I.E., then Commissioner, C.D., that "the scheme was accepted by Government, and I was enabled "to make a short tour and collect for them a hundred and "fourteen volumes, which embraced a pretty wide range of sub- "jects, such as History, Biography, Prose, Poetry, Sufiism, Pro- "sody, Mathematics, Astronomy, Falconry, Archery, Translations "from the Sanscrit, Logic, Metaphysics, etc." (See my article entitled *Persian MSS. belonging to the Government Collection now deposited in the Library of the University of Bombay*, published in JBBRAS, Vol. iv, 1928).

Under orders from Government these manuscripts were deposited in the University Library on 9th January, 1928. In August, 1931, the University invited applications for the preparation of a descriptive catalogue of the collection, and I was selected to do the work. I was also asked to include in the collection to be catalogued the Arabic and Persian manuscripts belonging to the University itself. As I was then a Government servant, I had to apply to Government for their permission to undertake the work. They granted the premission towards the end of May, 1932, that is, only about a fortnight before the long summer vacation came to an end and at a time when the Hindu-Muslim riots were at their height in Bombay. These communal disturbances were of such a serious nature that I could not stay in Bombay for the catalogue work without placing my life in jeopardy. The long vacation of 1932, in which I expected to do a great deal of the work, was thus lost to me owing to circumstances beyond my control. During the College term, my ordinary official duties took up all my time, and I could hardly attend to anything else. I had, therefore, to wait

till the next vacation, which commenced in October, 1932. But when it came, I found that, owing to the time limit imposed by the University, I could only work on the catalogue up to 30th November, 1932, that is, for only a part of the winter vacation. As the end of November was fast approaching and a considerable portion of the work was still left undone, I applied for an extension of the period fixed, fully hoping that I should be able to utilize the whole of the next summer vacation in finishing the work. The University kindly complied with my request and extended the period up to the end of June, 1933. But according to the proverb العبد يدبر والله يقدر ("Man proposes and God disposes"), I was laid up in December, 1932, with a severe attack of *sciatica*, which made it extremely difficult for me to move about and do my work. Owing to this sudden illness, I went on leave with effect from 17th March, 1933, and practically remained confined to bed for a long time. Bedridden as I was, I managed to carry on the work. In addition to the handicap placed by my prolonged illness upon my efforts to push the work through, I had to contend with a variety of other difficulties, such as want of time, dearth of materials, lack of facilities, and greatly impaired health and energy. But it is a matter for gratification that, in spite of almost insuperable difficulties, I have succeeded in bringing the work to completion. In the peculiar circumstances in which I had to do it, original research on a large scale was out of the question. This is left for those who can afford to spare the time and the energy which work of this kind demands.

In describing the manuscripts I have always had regard to the requirements of the research student and have exerted myself to make the catalogue a book of practical service to him. My chief object being the attainment of the greatest amount of practical utility, superfluity appeared to me preferable to deficiency. With this object in view and in order to conduct the research student as quickly as possible to the object of his search, I have, while giving references to other copies of a work, mentioned first those that are lying nearer home, that is, in

the libraries of Bombay itself. Then are mentioned those that are available at other places in India. These are followed by those in Iran, or to be more exact, in Tehran; and lastly come those in the libraries of Europe. It is hoped that references to manuscripts belonging to the Mullā Fīrūz Library, Bombay, the Jāme' Masjid Library, Bombay, the Library of the Bombay Branch of the Royal Asiatic Society, the Bhandarkar Oriental Research Institute, Poona, the magnificent State Library at Hyderabad (Deccan), the Subhanallah Library of Aligarh University, the State Library at Rampur (U.P.), and several other libraries will especially prove useful to our students, since no references to them are to be found in any of the existing catalogues of M. Ivanow set before me as a model by the University. Besides the above collections, there are many others in India, of which no catalogues have yet been published. To mention only a few, there are the excellent collections of the Nadwatu'l-'Ulamā (Lucknow), Mawlawī 'Abdu'l-Bārī of Farangī Maḥal (Lucknow), Nawwab Ṣadr Yār Jang Bahādur Mawlawī Ḥabību'r-Raḥmān Khān Shirwānī of Bhīkampūr (Aligarh), His Highness the Nawab of Bhopal, and Sir Sālār Jang Bahādur of Hyderabad (Deccan). In our own Presidency there are a number of Arabic, Persian, and Old Urdu manuscripts lying uncatalogued in private and public collections. As soon as I am left a little at leisure, I intend to publish at least hand-lists of them, if not catalogues, in our University Journal.

In accordance with the instructions of the University Syndicate, this catalogue has been modelled, on the lines of M. Ivanow's catalogues. But I have taken the liberty of making a very slight change in the transliteration of only three letters of the alphabet. The interests of scientific accuracy and practical utility have rendered this departure from the system which is followed in the abovementioned catalogues necessary. The reason for this is explained in the "Note on Technical Details".

I have steadily kept in view the main purpose of a descriptive catalogue, namely, the delineation of the internal and

external features of the manuscripts. But to meet the requirements of the advanced student, I have not infrequently exceeded the limits set by mere description and added, wherever possible, such information as will be of use to him for higher literary criticism and materially help him in research work. In doing so, I have at times differed from the views expressed or statements made by scholars like Dr. Rieu, Dr. Ethè, Prof. Theodor Nöldeke, Prof. E. G. Browne, Dr. Nicholson, M. Ivanow, and others, whose labours have undoubtedly placed Persian literature under a deep debt of gratitude and from whose writings I have always derived most valuable help and guidance. For example, I may refer to the question of the genuineness of the *Dīwān-e-Ibn-e-Yamīn* (see Vol. 23), supposed to have been "lost" by some of the Eastern and Western scholars, or of the authorship of the *Maẓharu'l-'Ajā'ib* (Vol. 24), attributed by Western scholars to the great Sufi poet 'Aṭṭār, or of the authorship of the "*Nāma-e-Khiyālāt*" (Vol. 12), or of that of *Yūsuf Zulaykhā*, which, according to a number of European Orientalists, was composed by the great Firdawsī. In the case of each of the first three books, I have proved from internal evidence that it is impossible to accept the views of the Orientalists, while in the case of the fourth, I have contented myself with merely indicating the source in which the opposite view is not only expressed, but established beyond doubt. It was in cases like these that I did not think it advisable to keep within bounds, and the object aimed at will, it is hoped, be considered a sufficient justification for the transgression.

لذیذ بود حکایت درازتر گفتم * چنانکه حرف عصا گفت موسی اندر طور

Many of our advanced students and such of the general public as wish to carry on research in Muslim history and literature, especially with reference to the Deccan, do not generally know where collections of Arabic, Persian, and Old Urdu manuscripts exist in India and outside. To furnish them with some information on this point also, I have given in this catalogue a list of those collections to which references are given in this work.

The work of compiling the catalogue was completed and the manuscript of it was ready for the press by the end of June, 1933, but orders for the printing of it could not be placed with Messrs. Sharafuddin and Sons of Bombay till the beginning of January, 1935. During this interval spade-work in connexion with the printing of the catalogue had to be done. After the University had accorded their sanction to the printing and publication of it, the matter that presented the greatest difficulty was to find a press which possessed founts of elegant Persian type and of English type with the required diacritical marks. This difficulty was at last got over by the above firm undertaking to import the best kind of the types required from England and Germany. During this intervening period, fifty-four more manuscripts (including the latest additions to the University Library) were placed in my hands to be described and included in the catalogue, the press-copy of which was, as stated above, ready for publication by the end of June, 1933. While I was working on these additional manuscripts and the sheets of the catalogue were passing through the press, I came across very recent publications—European, Indian, and Persian—bearing on the works and the authors noticed in the catalogue. These have been utilized and the information culled from them has been included in the body of the notices themselves, as it is thought that it will be practically more useful in its present position than if presented in detached footnotes.

I must here gratefully acknowledge the generous help received, from time to time, from Mr. R. V. Sabnis, the expert Librarian of the University, and from his experienced Assistant, Mr. Bhonsule, B.A. These officers are ever ready to make themselves useful to all those who avail themselves of the University Library. But for the help rendered by the veteran Librarian, I should hardly have been able to cope with the work under the depressing conditions mentioned above. My heartiest thanks are also due to my esteemed friend, Khan Saheb S. Bakar Ali, B.E.S. (Retired), from whom I have received much valuable help. He has, from his innate love of learning, always encouraged

me in my literary work. Besides, he has, at great personal inconvenience, gone through the catalogue, in its manuscript form, and made many illuminating suggestions for the improvement of it. He has also very carefully read through the proofs. I also beg to express my very great obligations to the University for their kindness in giving me an opportunity to prepare this Descriptive Catalogue, of about two hundred and fifty manuscripts written in three different languages—Arabic, Persian, and Old Urdu. I am fully aware of its errors and defects; many of those noticed by me have been removed. But in a work of this kind, many must remain undetected. With regard to them I can only repeat what the learned Qāẓī 'Abdu'r-Raḥīm of Baysān said in reply to the adverse criticism passed upon his writings by the celebrated Arabic stylist and historian, 'Imādu'd-Dīn al-Kātib of Iṣfahān:

قد وقع لى شىء ومآ أدرى أوقع لك أم لا، وهو أن الانسان لا يكتب كتاباً فى يومه الا يقول فى غده «لو غُيِّر هذا لكان أحسن، ولو تُرك ذلك لكان أولى» وهذه عبرة عظيمة وحجة مستقيمة على استيلآء صفة النقصان على طبيعة الانسان.

("Verily I have realised one thing, and I do not know "whether you have realized it or not. And it is this, that "indeed man writeth not anything today, but sayeth, with reference to it, the next day, 'Had this been changed, forsooth, "'it would have been better; and had that been deleted, verily "'it would have been the best.' And this is a great lesson "and proof positive of the predominance of deficiency over the "nature of man.")

Circumstanced as I was, I can only say with the poet:

غلام همت آن عارفان باكرمم ✲ كه يك صواب ببينند و صد خطا پوشند

Before concluding this brief preface, I must offer my cordial thanks to the firm of Messrs. Sharafuddin and Sons, the well-known Arabic Booksellers and Proprietors of the *Qayyimah Press*, Bombay. They have generously and cheerfully given me

much valuable advice on all matters connected with the printing of the catalogue. Though they were hard pressed for time and had to struggle with difficulties inherent in Oriental typography, they have succeeded remarkably well in executing the work. The expert advice given by Mr. Muhammad Abbamiyan, formerly Manager of the *Hilal Press*, Bombay, has helped greatly in improving the general get-up of the catalogue. I am grateful to him also. This *magnum opus* of the firm is a marvel of excellence. The Persian type, which was imported from Germany, is the best available in Bombay. The English type, with the required diacritical marks, was obtained from England. The University authorities desired that good paper of Indian manufacture should be used. Accordingly the best Featherweight paper of Bengal was selected. It shows clearness of impression which leaves hardly anything to be desired. This production of the firm will, it is confidently hoped, redound greatly to their credit.

نقش مطبوع تو بر روی ورق دیدم وگفت * سالها قبلهٔ صاحب نظران خواهد بود

SHAIKH 'ABDU'L-ḲĀDIR.

Poona, April, 1935.

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Brief Review of the Collection

The 114 volumes in the Government Collection comprise in all 181 works, of which 152 are in Persian, 17 in Arabic, 11 in Dakhnī or Old Urdū (from the middle of the XVIIth to the middle of the XVIIIth century), and only one in Hindustani (end of the XVIIIth and beginning of the XIXth century). The University Collection consists of 62 volumes, of which 4 are in Arabic and 58 in Persian (including 20 on Zoroastrian literature). Of these, the following interesting autographs and valuable manuscripts deserve special mention :—

1. حسن ودل A fine **autograph** copy of an **unpublished** allegorical love-poem by محمود داؤد املحی, celebrating the love affairs of دل, a prince of the West and son of عقل, the ruler of the realm of بدن, and of حسن, a princess of the East and daughter of عشق, dwelling in the city of دیدار (Vol. 41).

2. مخزن شعراء An **autograph** copy of a Persian *Tazkira* of the Urdu poets of Gujarat, by Qāẓī Nūru'd-Dīn Ḥusayn Khān *Fā'eq* of Broach, in which it is stated that Walī, the Father of Urdu poetry, belonged to Ahmedabad and that he was buried in that town somewhere between the shrine of Mūsā Sohāg and the Shāhī Bāgh. The *Tazkira* was looked into by the Delhi poet Ghālib. Its first notice published in my article in the JBBRAS vol. iv, 1928, drew the attention of Mawlawī 'Abdu'l-Ḥaqq, Secretary, Anjuman-e-Taraqqi-e-Urdū, Aurangabad, to its existence. He, later on, utilized it along with another copy from Broach, for an edition of it, which was printed at the Jamia Press, Delhi, 1933 (Vol. 43).

3. تحفة الاستاد An **autograph** copy of a small **unpublished** Persian treatise by Abu'l-Qāsim *alias* Buqrāt-e-Samarqandī,

on how to determine the سمت قبله, *i.e.*, the direction towards which the Muslims turn their faces in prayer (Vol. 114, Book No. 181).

4. کلیات صائب A fine copy of the Poetical works of the great poet Mirzā Muḥammad *Ṣā'ib*, made during the lifetime of the poet. It contains five *ghazals* in his **autograph** (Vol. 34).

5. دیوان ظهوری A valuable copy of the Poetical works of Nūru'd-Dīn *Ẓuhūrī*, the famous court-poet of Bijapur, made during the lifetime of the poet and completely revised by him. It contains a few *rubā'iyyāt* and *ghazals* in **his own handwriting** (Vol. 50).

6. روایت داراب هورمزیار A very valuable **autograph** copy of the famous Zoroastrian *Rewāyats* of Dastūr Dārāb Sanjānā. This MS. remained for about fifteen years, from 1882 to 1898, in the possession of Dr. West, who has appended to it, in his own clear hand, a very valuable note and an exhaustive list of contents (Vol. LI).

7. اشجار واثمار A fine and complete copy of this **very rare** and **unpublished** Persian work on Astrology by 'Alī, the Astrologer of Bokhara (Vol. 17).

8. المشرع المروی A valuable copy, made from the **original autograph** of the author, Jamālu'd-Dīn Abū-'Alawī Muḥammad ash-Shillī. It contains short biographical notices of the descendants of 'Alī, the Fourth Khalīfa, particularly of those who settled in the province of Ḥaḍramawt. It also gives notices of the 'Alawīs of Surat, Broach, Hyderabad, and Bijapur (Vol. 54).

9. تحفهٔ سامی A fine and complete copy of the well-known *Taẕkira* of Persian poets, by the Persian prince Sām Mīrzā. It was greatly valued by the late lamented Professor Browne, who said about it (*Lit. Hist. Pers.*, iv., p. 25), that it urgently needed publication. Acting on this

hint M. Iqbāl Ḥusayn, M.A., B.L., recently edited it on behalf of the University of Patna (Vol. 16).

10. هفت اقليم A portion (containing 593 notices) of the **rare, unpublished**, and voluminous geographical and biographical work of Amīn-e-Rāzī (Vol. 26).

11. ضمير الانسان A fine copy of a short biography in Arabic of Shaykh Makhdūm Faqīh ʻAlī of Mahim (near Bombay), by Sayyed Ibrāhīm al-Madanī (Vol. 56, Book No. 99).

12. تفسير الكواشى A fine, clearly written MS. of the **rare** Arabic commentary on the Qur'ān, by Kawāshī (Vol. 47).

13. تفسير حسينى A beautifully and carefully written MS. of the famous Persian commentary on the Qur'ān, by Ḥusayn al-Wāʻeẓ al-Kāshefī (Vol. III).

14. مفاتيح الاعجاز A carefully written copy of the large and comprehensive commentary on Shabistarī's *Gulshan-e-Rāz*, by Lāhijī (Vol. 55).

15. شرح مختصر الطحاوى A **very rare**, precious, and **unpublished** commentary on Ṭaḥāwī's *Mukhtaṣar* by Abū Naṣr Aḥmad al-Isbījābī. It deals with the Hanafite Law. The copy once belonged to the Royal Library of the ʻĀdil-Shāhs of Bijapur (Vol. 32).

16. تاريخ احمد شاه درانى An **unpublished** history of the famous Afghān invader of India, Aḥmad Shāh-e-Durrānī, by Munshī Maḥmūd b. Ibrāhīm al-Ḥusaynī. Though an incomplete copy, this MS. is remarkable for its calligraphy (Vol. 7).

17. تاريخ الفى A portion of the very valuable, **rare**, and voluminous historical work produced by the order of Akbar, which still remains **unpublished** (Vol. 51).

18. نسخهٔ عالمگیری The **unpublished** correspondence of Awrangzeb, carried on when, as a Prince, he governed the Deccan. Copies of this collection of letters are **very rare** (Vol. 5).

19. هشت بهشت A portion of Bidlīsī's **rare, unpublished**, and **very valuable** Persian history of the first eight Turkish Sulṭāns of the House of Uṣmān (Vol. 25).

20. ریاض الانشاء A fine copy of the still **unpublished** political and private letters of considerable historical importance of Maḥmūd-e-Gāwān, the great prime minister of the Bahmanids (Vol. 10).

21. 'منشئآت شاهنواز خان' An incomplete copy of the **very rare** and **unpublished** collection of political and private letters of historical importance of Shāh Nawāz Khān, the renowned minister of the Nizams of Hyderabad (Vol. 28).

22. دیوان ابن یمین A copy of the **very rare** and hitherto **unpublished** *ghazaliyyāt* (not the *muqaṭṭa'āt*) of Ibn-e-Yamīn. The *dīwān* is generally taken to be lost (Vol. 23).

23. دیوان ظهوری See under Autographs above.

24. دیوان غنی and دیوان ناصر علی This volume (49) presents a very beautiful specimen of the art of calligraphy.

25. دیوان هندو A copy of the **very rare** and **unpublished** *dīwān* of *Hindū*, who flourished in the reigns of Shāh Jahān and Awrangzeb (Vol. 105).

26. قصائد مشربی A copy of the **very rare** and **unpublished** *qaṣīdas* of Mashrabī (Vol. 14).

27. قصیدهٔ مصنع A clearly written copy of the artifice-poem by Qiwāmī, brother of Niẓāmī-e-Ganjawī. This poem was published and translated by the late Professor Browne in his *Lit. Hist. Pers.*, vol. ii. Our MS. not only gives better and more correct readings of several

verses, but it also solves those difficulties which the late Professor could not get over (Vol. 1, Book No. 7).

28. قصیدهٔ مصنوعه A fine and very carefully written copy of Salmān's celebrated artifice-poem (Vol. 1, Book No. 5).

29. کلیات صائب See under Autographs above.

30. گوی و چوگان An exquisite copy of the **unpublished** allegorical poem *Ḥāl Nāma* or *Gūy o Chawgān* by Maḥmūd ʻĀrifī. This MS. presents a very beautiful specimen of high class نقاشی, صحافی, and خطاطی (Vol. 53).

31. اسمار الاسرار A very clearly transcribed copy of Sufiistic Discourses by the great Muslim saint of the Deccan, Khwāja Banda Nawāz Gesū-darāz of Gulbarga. Copies of this work are not common (Vol. 45).

32. جواهر خمسه A very interesting and instructive work describing the various kinds of *ẕikr*, practised by the Shaṭṭāriyya order of Sufis (Vol. 85).

33. روائح A **very rare** and **unpublished** imitation of Jāmīs' famous sufiistic work entitled *Lawā'ih* (Vol. 59).

34. عروس عرفان A **very rare, valuable**, and **unpublished** work on Sufiism by Qāẓī Maḥmūd Baḥrī (Vol. 30).

35. سوالات حسینی The famous questions of Fakhrus-Sādāt-e-Ḥusaynī, which Maḥmūd-e-Shabistarī answered in his *Gulshan-e-Rāz*. This list of the questions contains more lines than are generally found either in the copies of the *Gulshan* or in the commentaries on it (Vol. 56).

Note on the Technical Details of the Catalogue

I General Remarks

1. *Description.* Each independent work, whether it forms a separate volume, is bound up with other works, or is written on the margins of the pages of another work, is described and numbered separately. The number of the volume, according to which it stands on the shelf of the library, is left undisturbed. All kinds of scraps, which need no separate treatment, have not been separately noticed.

2. *Transliteration.* The transliteration system is practically the same as in M. Ivanow's catalogue, with the exception of the following particulars, required by the considerations of scientific accuracy, simplification, and actual pronunciation:—

(i) The علامت جر in Arabic and the کسرهٔ اضافت in Persian and Urdu are indicated in M. Ivanow's catalogues by 'i'. For example, شرح تهذیب الکلام (Ar.) = 'Sharhu-Tahdhīb*i*'l-Kalām'; دیوان حافظ (Per.)='Dīwān-*i*-Ḥāfiẓ'; زبان ریخته (Urdu)='Zabān-*i*-Rīkhta'. Inasmuch as transliteration is a phonetic representation of the actual pronunciation, I have ventured to differ from M. Ivanow with regard to Persian and Urdu languages, in both of which the actual pronunciation of the *kasra* is, in my opinion, represented better by an 'e' than by an 'i'. For example دیوان حافظ = 'Dīwān-*e*-Ḥāfiẓ'; and زبان ریخته = 'Zabān-*e*-Rekhta'.

(ii) The letters ث, ذ, and ض have been given one and the same transliteration-value by M. Ivanow, whether they occur in Arabic, Persian, or Urdu words, viz., 'th', 'dh', and 'ḍ' respectively. For example ثمرات (Ar.) = '*Th*amarāt'; and دیوان ثنائی (Per.) = 'Dīwān-i-*Th*anā'ī; and مرثیهٔ حسین (Urdu) = 'Mar*th*iyya-i-Ḥusayn'. On the principle that the actual

pronunciation should be represented phonetically in transliteration, I have given these letters different transliteration-values according as they occur in Persian or Urdu words, *e.g.*, ثمرات in Persian is transliterated as 'Samarāt; and مرثیہ in Urdu, as Marṡiyya'. The letters ذ and ض are expressed in Arabic by 'dh' and 'ḍ' (as in M. Ivanow's Catalogues); but in Persian and Urdu by 'ẕ' and 'ẓ' respectively, because their actual pronunciation in the two last languages is, I venture to think, better represented by 'z' (with a suitable diacritical sign) than by 'dh' and 'ḍ'. It is for this reason that ذ and ض are not transliterated, where they occur in Persian and Urdu MSS., as 'Tadhkira' and 'Qāḍi', but as 'Taẕkira' and 'Qāẓī' respectively. It may not be out of place to quote here the following observations of the great Arabic grammarian, Dr. W. Wright (*A Grammar of the Arabic Language*, pp. 5 and 6, 3rd. ed., 1933): "ث "is pronounced like the Greek θ, or *th* in *thing*. The Turks "and Persians usually convert it into the surd *s*, as in "*sing*. ذ is sounded like the δ of the modern Greeks, or *th* "in *that*, *with*. The Turks and Persians usually convert "it into *z*. ض is an aspirated *d*, strongly articulated bet-"ween the front part of the side of the tongue and the "molar teeth (somewhat like *th* in *this*). The Turks and "Persians usually pronounce it like *z*".

Dr. Steingass in his *Persian-English Dictionary* transliterates ث by ṡ, and with reference to the pronunciation of ذ says, "the Persians make but little, if any, difference "between it and ز *zā*, and accordingly call it also *zā'i* "*ṡakhiz*." As regards ض he observes that it is pronounced "in Persian very much like *z*, while in Arabic the pro-"nunciation inclines towards *d*." The *New Persian-English Dictionary* by S. Haïm published at Tehran transliterates the three letters by 's' and 'z'.

(iii) The Urdu compound letters, viz., تھ, دھ, کھ, and گھ are expressed by M. Ivanow as 't'h', 'd'h', 'k'h', and 'g'h' (to

distinguish them from 'th' = ث, 'dh' = ذ, 'kh' = خ, and 'gh' = غ respectively). But as each of these is a *compound letter*, I have preferred to indicate their pronunciation by 'th', 'dh', 'kh' and 'gh'. For example دکھنی is not expressed as 'Dak'hnī', but as 'Dakhnī'.

(iv) Names of places in India are spelt in accordance with the *Post and Telegraph Guide.*

3. ***Vocalization.*** As regards vocalization M. Ivanow says that it "is given (in his catalogues) according to the usages "of standard Persian, *spoken in Persia*"*. He further remarks: "In India many Persian words are systematically misspelt, pro- "bably under the influence of the phonetic rules of the local "languages, foreign to Persian. Numerous examples can be "given such as: Bahār (بہار) instead of the correct *bihār* or "*buhār* etc" †. Accordingly he vocalizes بہارستان as *Bihāristān* (IvASB, No. 612); بیان as *Biyān* (IvASB, p. 607); حل ابیات as *Ḥill-i-Abyāt* (IvASB, No. 1250, 5); حسن گلو سوز as *Ḥusn-i-Galaw-sūz* (IvASB, No. 924, 6); لذت as *Lidhdhat* (IvASB, No. 1611). The *New Persian-English Dictionary* by S. Haïm published at Tehran vocalizes the first three words as 'Baharestan', 'Bayan', and 'Ḥall'. Such distinguished scholars of Persian as Professor Browne and Professor Nicholson, noted for the accuracy of their vocalization, have deliberately vocalized the abovementioned words as 'Bahāristān', 'Bayān', 'Ḥall', 'Gulū', and 'Ladhdhat'. I have ventured to follow these authorities. If I err at all, I err in good company.

4. ***System of Transliteration.*** The following is the system of transliteration followed in this catalogue:—

ا	a, i, u, (ā)	پ	p
ب	b	ت	t

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* IvASB p. xxvii.

† Ibid p. xxvii, footnote 2.

ث	th (in Arabic) s̲ (in Persian and Urdu)
ط	ṭ
ج	j
چ	ch
ح	ḥ
خ	kh
د	d
ذ	dh (in Arabic) z̲ (in Persian and Urdu)
ڈ	ḍ
ر	r
ز	z
ژ	zh
س	s
ش	sh
ص	ṣ
ض	ḍ (in Arabic) ż (in Persian and Urdu)
ط	ṭ
ظ	ẓ
ع	‘
غ	gh
ف	f

ق	q, ḳ
ك	k
گ	g
ل	l
م	m
ن	n
و	w, u, o, (ū)
ه	h
ی	ī (*ma‘rūf*) è (*majhūl*)
ء	’
ای	ay
او	au, (aw)
بھ	b̲h
پھ	p̲h
تھ	t̲h
ٹھ	ṭ̲h
جھ	j̲h
چھ	c̲hh
دھ	d̲h
ڈھ	ḍ̲h
کھ	k̲h
گھ	g̲h

Note. As ی has got (at least in classical Persian and in Urdu) two different and distinct sounds, viz., the *ma‘rūf* and the *majhūl*, it has been given two different transliteration values as shown above.

Note. In quotations from old MSS., in which ب, ج, & ك are not distinguished from پ, چ, & گ, the old orthography has been followed; but in transliteration their actual pronunciation is given.

II Explanation of the System of the Descriptive Notes

1. ***Numbers.*** The volume number shows the place which it occupies on the shelf of the Library. The other numbers indicate works separately noticed.

2. ***Titles.*** Generally where no definite title could be ascertained, a provisional designation has been given in single or double inverted commas.

3. ***Dates :—***

(*a*) The dates of the reigns of rulers are, as a rule, given in accordance with those found in *The Muhammadan Dynasties* by St. Lane-Poole, Westmin., 1894.

(*b*) Where dates according to the Muslim era are given with their equivalents in Christian era, the former stand first and the latter second. The abbreviations A.H. and A.D. are generally omitted.

(*c*) For converting Muslim dates, days, and months into their Christian equivalents, I have generally used Pillai's *Indian Ephimeris.*

(*d*) Hijri years are converted into their Christian equivalents in accordance with the *Comparative Table* given in Stanley Lane-Poole's *Coins of the Muhammadan States of India in the British Museum*, edited by R. Stuart Poole, LL.D., Lond., 1855., or the *Comparative Tables of Muhammadan and Christian Dates* by Sir Wolseley Haig, Lond., 1932.

(*e*) In converting the Yazdijardi years (A.Y.), I have generally followed McCudden's *Oriental Eras*, Bombay, 1846.

4. ***References to folios in MSS.*** On this point I entirely agree with M. Ivanow, and whatever I have to say about it is better said in his own words: "The shortness of time alloted "for the work rendered it out of the question to undertake the "arduous task of numbering folios and verifying their proper "order in ..... volumes of MSS., as a mere appendix to my "other duties as a cataloguer. Although pressing necessity

"forced me to number personally the folios in several.....
"volumes, I was unable to do the same for all unfoliated works
"of the collection, especially for bulky MSS. In consequence
"the folio number is sometimes not shown in the descriptive
"notes; in such cases it was useless to give a table of contents
"and impossible to give exact references to folios for other
"purposes." *

5. ***References to other publications.*** References are given to general works on Persian, Arabic, and Urdu Literatures, and to the catalogues of Persian, Arabic, and Hindustani MSS., "in "different libraries, in so far as locally accessible. The cata-"logues of Indian libraries are mentioned separately (and first) "in order to show immediately what other copies are within "the reach of residents of India."† As regards critical editions, translations, and other particulars, "the information given "here is often based on earlier catalogues and other sources. "Whenever possible references are given to Oriental editions."‡ Not only was the *Catalogue of Persian printed books in the British Museum*, by E. Edwards, 1922, drawn upon, but later lists of Indian booksellers in Hyderabad, Lucknow, Cawnpore, Lahore, and other places were also made use of.

6. ***Description of the appearance of MSS.*** I have followed the same lines as M. Ivanow. "All information concerning "the external appearance of the MSS. is arranged in a strict-"ly uniform order as follows:—

"(1) Number of folios (Ff.), whenever it is known.

"(2) The measurements of a page (S)" *in inches.* "First the size of the paper and secondly of the place occupied by the text on a page.

"(3) Number of lines (ll) on a page.

"(4) Quality of paper (pap.) mostly only distinguished as Oriental (Or.) or European (Eur.).

"(5) General type of the handwriting.

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* IvASB, pp. xxix, xxx. † Ibid, p. xxx. ‡ Ibid.

"(6) The state of preservation of the MS.

"(7) Illustrations mentioned if found in the MS."*

III Note on the Indexes

1. ***Titles of works.*** Following the example of standard catalogues (such as those of the British Museum, the Bodleian Library, and the Catalogue of Prof. Browne's MSS., ed. by Prof. Nicholson) and believing it to be *practically more useful*, I have given the titles of works in Arabic characters, arranged them alphabetically, and given references to the pages of the Catalogue. The principal references are denoted by heavy figures, while mere incidental mention is indicated by lighter type.

2. ***Names of Persons.*** For convenience of reference the names have been arranged in strictly alphabetical order. This arrangement lends itself more easily to facility of reference than the more scholarly system by which, for example, *Abū Ẕar* and *Ibn-e-Sīnā* are shown respectively under *Z* and *S* and not under *A* and *I*, and *Jalālu'd-Dīn* precedes *Jalāl-e-Farāhānī*. Here also the principal references are denoted by heavy figures, while mere incidental mention is indicated by lighter type.

3. ***Index of subjects.*** As the purpose of this index is practically served by the *List of Works classified according to Subjects*, given above, it is not separately given.

4. ***Indexes of Scribes and Places of transcription.*** Names which are not clearly legible in the manuscripts are not included in these indexes.

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* IvASB p. xxxi.

List of the Collections of Manuscripts (Persian, Arabic, and Hindustani) to which references are given in this Catalogue

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Those Collections to which no reference is made in any of M. Ivanow's Catalogues (of Persian MSS. at Calcutta) are marked with an asterisk. Those marked with a dagger are collections of Arabic or Hindustani MSS. and as such are excluded from M. Ivanow's Catalogues, because these latter deal with Persian MSS. only.

✳**1 Bombay** (MF). The finest and the largest public library of Arabic, Persian, Hindustānī, and Turkish MSS. in our Presidency. A catalogue raisonne of it was prepared by Mr. E. Rehatsek and published in Bombay in 1873.

✳**2 Bombay** (MFS or MFB). A 'Supplementary Catalogue of Arabic, Hindustānī, Persian, and Turkish MSS. and Descriptive Catalogue of the Avesta, Pahlavi, Pazend, and Persian MSS.' in the Mulla Firuz Library, compiled by S. A. Brelvī, Esqr., M.A., LL.B., and Ervad B. N. Dhabhar, M.A., Bombay, 1917.

✳**3 Bombay** (Cama). The K. R. Cama Oriental Institute. A Catalogue of the MSS. belonging to it by Ervad B. N. Dhabhar, Bombay, 1923.

✳**4 Bombay** (JMB). The Jāme' Masjid Library. A Catalogue (in Urdu) of the MSS. and printed books in Arabic, Persian, and Urdu languages belonging to the Madrasa-e-Muḥammadiyya attached to the mosque, Bombay, 1341/1922.

✳**5 Bombay** (BBRAS). The Bombay Branch of the Royal Asiatic Society. A Descriptive List of the Arabic, Per-

sian and Urdu MSS. belonging to it, by Mr. A. A. A. Fyzee, B.A. (Cantab), Barrister-at-Law, was published in the Journal of the Society for the year 1927.

✳ **6 Bombay** (PWM or PrWM). The Prince of Wales Museum of Werstern India. A List of the Arabic, Persian, and Urdu MSS. contained in it, kindly supplied, at my request, to the University Library, by the Secretary, Mr. J. Jacob.

✳ **7 Poona** (BORI). The Bhāndārkar Oriental Research Institute. A List of the Arabic and Persian MSS. belonging to it was supplied to me, at my request, by Mr. Waqār Aḥmad, M.A., Prof. of Persian, N. Wadia College, Poona.

✳ **8 Poona** (BISM). The Collection of Persian MSS. in the Bhārat Itihāsa Samshodhak Mandal.

✳ **9 Ahmednagar** (AIA. or Anj. Isl. Ahm.). The Anjuman-e-Islām Library. A List of the Arabic and Persian MSS. contained in it was supplied to me, at my request, by Mr. Sayyed 'Abdu'r-Ra'ūf, M.A., B.T., Headmaster, Urdu Training School for Men, Poona.

✳ **10 Bijapur** (BM or Bij. Mus.). The Bijapur Museum. A List of the Arabic and Persian MSS. contained in it was supplied to me, at my request, by Mr. 'Abdu'l-Ḳādir J. Bāngī, B.A., B.E.S. (Retd.), M.L.C.

✳ **11 Satara** (SM.). The Government Historical Museum. A List of the Arabic, Persian, and Urdu MSS. and Documents preserved in it and published in the schedule to Government Resolution, General Department, No. 7633 of 1st May, 1930.

✳ **12 Madras** (GOLM). The Government Oriental MSS. Library. An Alphabetical Index of MSS. in it published at Madras in 1893.

✳ **13 Hyderabad** (Deccan). (Asaf). The magnificent State Library, called the Āṣafiyya. A catalogue of the Arabic

and Persian MSS. and printed books housed in it, published in two volumes, Hyderabad, 1332-33/1914-15.

✳ **14 Navsari** (MRD). The First Dastur Meherjī Rānā Library. A catalogue of its MSS. (Muslim as well as Zoroastrian) by Mr. B. N. Dhabhar, M.A., Bombay, 1923.

✳ **15 Aligarh** (MUA). The Subḥānu'llāh Oriental Library attached to the Muslim University. A catalogue of its Arabic, Persian, and Urdu MSS. by Sayyed Kāmil Ḥusayn, Esq., M.A., published by the University of Aligarh, 1929.

✳ **16 Kapurthala** (KS or Kapur). The State Library. A List of its MSS. made by Sayyed Muḥammad 'Abdu'llāh, Esqr., M.A., published in the Oriental College Magazine, Lahore, 1927.

✳ **17 Lahore** (PU or Punj. Univ.). The Punjab University Library. A List of the MSS. contained in it, made by Sayyed Muḥammad 'Abdu'llāh, Esqr., M.A., and published in the Oriental College Magazine, Lahore, 1927-32.

18 Bankipore (Bk). The splendid Oriental Public Library. Catalogue of its Persian MSS. Vols. I, II, III, VI, and VII, by M. 'Abdu'l-Muqtadir, Cal., 1912-21.

✳ **19 Bankipore** (Bk). The Oriental Public Library. Catalogue of its Persian MSS., Vols. VIII, IX, XI, XIV, XVI, and XVII, by M. 'Abdu'l-Muqtadir, Cal., 1925-30.

† **20 Bankipore** [Bk (Ar)]. The Oriental Public Library. Catalogue of its Arabic MSS., Vol. IV (by M. 'Aẓīmu'd-Dīn), Vols. V, X, XIII, and XIX (by 'Abdu'l-Ḥamīd) and Vols. XII, XV, and XVIII (by M. Mu'īnu'ddīn), Cal., 1910-1933.

21 Calcutta (IvASB). The Library of the Asiatic Society of Bengal. A Concise Descriptive Catalogue of Persian MSS. belonging to it by M. Ivanow, Cal., 1924.

22 Calcutta (IvC). The Library of the Asiatic Society of Bengal. The Curzon Collection. A catalogue of its Persian MSS. by M. Ivanow, Cal., 1926.

23 Calcutta (IvS I). The Library of the Asiatic Society of Bengal. Supplement I to the Catalogue of its Persian MSS., by M. Ivanow, Cal., 1927.

24 Calcutta (IvS II). The Library of the Asiatic Society of Bengal. Supplement II to the Catalogue of its Persian MSS. by M. Ivanow, Cal., 1928.

25 Calcutta (Spr). The Libraries of the King of Oudh. A Catalogue of the Arabic, Persian, and Hindustany MSS., by A. Sprenger, Cal., 1854.

26 Calcutta (Bh). The Buhār Library. A catalogue of the Persian MSS. in it, revised and completed by M. 'Abdu'l-Muqtadir, Cal., 1921.

† **27 Calcutta** [Bh (Ar)]. The Buhār Library. A Catalogue Raisonne of its Arabic MSS. by M. Hidāyat Ḥusayn, Cal., 1923.

28 Calcutta (Madr). The Calcutta Madrasa Library. A Catalogue of its Arabic and Persian MSS. by M. Kamālu'd-Dīn and 'Abdu'l-Muqtadir, Cal., 1905.

29 Calcutta (St). The Oriental Library of the late Tippoo Sulṭān of Mysore. A Descriptive Catalogue thereof by C. Stewart, Cambridge, 1809.

† **30 Rampur** (Ram). The State Library. A Catalogue of its Arabic MSS., Vols. I and II, Rampur, 1902 and 1928.

* **31 Dacca** (DU). The Dacca University Library. Catalogue of the Arabic, Persian, and Urdu MSS. presented to the Dacca University Library in Commemoration of the First Visit to the University of H. E. Lord Irwin of Kirby Underdale, Viceroy and Governor-General of India, by Maulwī Chaudhri Kāẓimu'ddīn Aḥmad Siddīquī, Zamindar of Baliadi, in January, 1929.

✳ **32 Tehran** (TM). The Library of the Majlis. A Catalogue of its Arabic and Persian MSS. by Y. Etessami, Tehran, 1933.

33 London (R). The British Museum. A Catalogue of its Persian MSS. by C. Rieu, Vols. I-III., Lond., 1879-83.

34 London (RS). The British Museum. Rieu's Supplement to his Catalogue of Persian MSS., Lond., 1895.

† **35 London** [R (Ar)]. The British Museum. A Catalogue of its Arabic MSS. by C. Rieu, Lond., 1852.

† **36 London** [R (Ar) S or RS (Ar)]. The British Museum. Rieu's Supplement to his Catalogue of Arabic MSS., Lond., 1892.

† **37 London** (EE). The British Museum. A Descriptive List of the Arabic MSS. acquired by the Trustees of the British Museum since 1894, by Ellis and Edwards, Lond., 1912.

38 London (Morl). The Library of the Royal Asiatic Society of Great Britain and Ireland. A Catalogue of its Historical MSS. by Morley, Lond., 1854.

39 London (EIO). The India Office Library. A Catalogue of its Persian MSS. by Dr. Ethè, Oxford, 1903.

✳ **40 London** (R Br). The India Office Library. Two Collections of Persian and Arabic MSS. preserved in it, by Ross and Browne, Lond., 1902.

† **41 London** (Loth). The India Office Library. A Catalogue of its Arabic MSS. by O. Loth, Lond., 1877.

✳ **42 London** (Blum). The British Museum. A Catalogue of the Hindi, Panjabi, and Hindustani MSS. in the Library of the British Museum, by J. F. Blumhardt, Lond., 1899.

43 Oxford (EB). The Bodleian Library. A Catalogue of its Persian, Turkish, Hindustani, and Pushto MSS. by

Sachau and Ethé, Part I, Oxf., 1889, Part II, Oxf., 1930.

44 Cambridge (Br N or Br MSS. ed. Nich.). Professor E. G. Browne's MSS. A Descriptive Catalogue of the Oriental MSS. belonging to the late Prof. E. G. Browne, prepared by himself and completed and edited by Dr. R. Nicholson, Camb., 1932.

45 Cambridge (Br). The University Library. A Catalogue of its Persian MSS. by Prof. E. G. Browne, Camb., 1896.

✳ **46 Cambridge** (Br Hnd Muh). The University Library. A Hand-list of Muhammadan MSS. belonging to it, by Prof. E. G. Browne, Camb., 1900.

✳ **47 Cambridge** (Br Sup Hnd). Libraries of the University and Colleges of Cambridge. A Supplementary Hand-list of the Muhammadan MSS. including all those written in the Arabic character preserved in them, by Prof. E. G. Browne, Camb., 1922.

✳ **48 Edinburgh** (EU or Edin). The University Library. A Descriptive Catalogue of the Arabic and Persian MSS. in it, by Mohammed Ashraful Hukk, M. B. (Edin.), of Hyderabad, H. Ethé, and Ed. Robertson, Hertford, 1925.

✳ **49 Aberdeen** (Lind). Bibliotheca Lindesiana. Hand-list of Oriental Manuscripts, Arabic, Persian, and Turkish, privately printed, Aberdeen University Press, 1898.

50 Paris (Bl). The Bibliotheque Nationale. A Catalogue of the Persian MSS. belonging to it, by E. Blochet, vols. i-ii., Paris, 1905-1915.

† **51 Paris** [Bl (Ar)]. The Bibliotheque Nationale. Catalogue des Manuscrits Arabes des Nouvelles Acquisitions (1884-1924), par E. Blochet, Paris, 1925.

† **52 Paris** (De Sl). The Bibliotheque Nationale. Catalogue des MSS. Arabes, par De Slane, Paris, 1883.

53 Munich (Aum). The State Library. J. Aumer, Die Persischen Handschriften der K. Hof und Staatsbibliothek in Muenchen, München, 1866.

54 Berlin (Pr or Pert). Die Handschriften Verzeichnisse der Koniglichen Bibliothek zu Berlin. Vierter Band. Verzeichniss der Persischen Handschriften. Its Catalogue by W. Pertsch, Berlin, 1888.

55 Leipzig (Fleischer). The Collection described in H. Fleischer's Catalogus librorum manuscriptorum, qui in bibliotheca senatoria civitatis Lipsiensis asservatur, Grimmae, 1834.

56 Dresden (Fleischer). The Collection described by H. Fleischer in Catalogus Codicum orientalium bibliothecae regiae Dresdensis, Lipsiae, 1831.

57 Vienna (Fl or Flug). The Collection described by G. Fluegel in his Catalogue of Die Arabischen, Persischen, und Turkischen Handschriften der Kaiserlich-Koniglichen Hofbibliothek zu Wien, Vols. I-III, Wien, 1865-1867.

58 Vienna (Krafft). The Collection described in A. Krafft's catalogue of Die Arabischen, Persischen, und Türkischen Handschriften der K. K. Orientalischen Akademie zu Wien, Wien, 1842.

59 Gotha (Gotha). The Collection described by W. Pertsch in his catalogue of Die Persischen Handschriften der Herzoglichen Bibliothek zu Gotha, Wien, 1859.

60 St. Petersbourg (Dorn). The Collection described by Dorn in his Catalogue des Manuscrits et Xylographes Orientaux de la Bibliotheque Imperiale Publique de St. Pétersbourg, St. Pétersbourg, 1852.

61 St. Petersbourg (Ros). The Collection described by Baron V. Rosen in his catalogue of Les Manuscrits Persans, in the Institut des langues orientales, St. Pétersbourg, 1886.

62 Upsala (Torn). The Collection described by Tornberg in his catalogue of the Codices Arabici, Persici et Turcici bibliothecae regiae universitatis Upsalensis, Upsaliae, 1849.

✳ **63 Upsala** (UU or Zett). The Collection described by Zettersteen in his Catalogue of Die Arabischen, Persischen, Turkischen Handschriften, Der Universitatsbibliothek Zu Upsala, Upsala, 1930.

64 Leyden (Leyden). The Library of the Academy. Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae, Vols. I-VI, 1851-1877, Lugduni Batavorum.

65 Hafni (Mehren). The Collection described by A. F. Mehren in his Catalogue of Codices Persici, Turcici, Hindustanici variique alii bibliothecae regiae Hafniensis, Hafniae, 1857.

List of Important Abbreviations

The *figures* refer to the *numbers* of collections mentioned in the preceding list.

AIA, ... see No. 9
Asaf, ... „ „ 13
Aum, ... „ „ 53
BBRAS, ... „ „ 5
Bh, ... „ „ 26
Bh (Ar), ... „ „ 27
Bib. Ind., Bibliotheca Indica, published by the Asiatic Society of Bengal.
Bij. Mus., see BM.
BISM, ... see No. 8
Bk, ... „ „ 18, 19
Bk (Ar), ... „ „ 20
Bl, ... „ „ 50
Bl (Ar), ... „ „ 51
Blum, ... „ „ 42
BM, ... „ „ 10
Bodl, Bodleian.
BORI, ... see No. 7
Br, ... „ „ 45
Br Hnd Mus, „ „ 46
Br MSS., } .... „ „ 44
Br N, }
Br Sup Hnd .... „ „ 47
B. U. L., Bombay University Library.
Cama, ... see No. 3
De Sl, ... „ „ 52
Dorn, ... „ „ 60
DU, ... see No. 31
EB, ... „ „ 43
Edin, ... „ „ 48
EE, ... „ „ 37
EIO, ... „ „ 39
EU, see Edin.
Eur, European (paper).
F, FF, Folio, Folios.
Fl, ... see No. 56
Fleis, see Fleischer.
Fleischer, Dresden, see No. 56
„ Leipzig, „ „ 55
Flug, see Fl.
For. Libr., Foreign Libraries.
GOLM, ... see No. 12
Gotha, ... „ „ 59
Ind. Libr., Indian Libraries.
IvASB, ... see No. 21
IvC, ... „ „ 22
IvS I, ... „ „ 23
IvS II, ... „ „ 24
JASB, Journal of the Asiatic Society of Bengal.
JBBRAS, Journal of the Bombay Branch of the Royal Asiatic Society.
JMB, ... see No. 4

JRAS, Journal of the Royal Asiatic Society of Great Britain and Ireland.
Kapur, see KS.
Krafft, ... see No. 58
KS, ... „ „ 16
Leyden, ... „ „ 64
Lind, ... „ „ 49
ll, Number of lines on a page.
Lit. Hist. Pers., Literary History of Persia, by Prof. E. G. Browne, Vols. I-IV, Lond.-Camb.
Loth, ... see No. 41
Madr, ... „ „ 28
Mehren, ... „ „ 65
MF, ... „ „ 1
MFB, ... „ „ 2
MFS, ... „ „ 2
Morl, ... „ „ 38
MRD, ... „ „ 14
MUA. .... „ „ 15
Nast, Nasta'līq.
Or, Oriental (paper).
pap, paper,
Pert, ... see No. 54
Pr, see Pert.
PU, ... see No. 17
Punj. Univ., see PU.
PrWM, ... see No. 6
PWM, ... „ „ 6
R, ... „ „ 33
Ram, ... „ „ 30
R (Ar), ... „ „ 35
R (Ar) S, ... „ „ 36
R Br, ... „ „ 40
Ros, ... „ „ 61
RS, ... „ „ 34
S, Size (length and width of the page of a MS.).
Shik, Shikasta (handwriting).
SM, ... see No. 11
Spr, ... „ „ 25
St, ... „ „ 29
TM, ... „ „ 32
Torn, ... „ „ 62
UU, ... „ „ 63
Zett, ... „ „ 63

GOVERNMENT COLLECTION
of
Arabic, Persian, and Old Urdu Manuscripts Located in the Library of the University of Bombay

Volume 1.

MAJMŪ'A-E-NOH RASĀ'IL-E-QĀFIYA WA 'ARŪẒ (مجموعهٔ نه رسائل قافیه وعروض).

This is a composite manuscript comprising *nine* different treatises on Persian Prosody, Rhyme, and Figures of Speech, all bound together in one volume. It extends over 324 pages, of which the following are completely or partially blank: 8, 9, 36, 37, 94, 95, 96, 97, 207, 208, 288, and 289. The following couplets

ای دل آخر ز یاد مـــوت بنـال ✡ نوبت تو رسیده است فلحال (فی‌الحال)
این همه کس بملك جوشیدن (جوشیدند) ✡ عاقبت کرد موت شان پامال

occurring on p. 9 are repeated in the same hand on pp. 95, 177, 203, 207, 213, 289, 297, and 318. There are eight seals, three oval and five roundish, on p. 130. On pp. 174 and 175 a few couplets suitable for (love) letters are given, and on p. 177 is an interesting memorandum note, dated 1074/1664, about which see MS. No. 5 below. On pp. 204–06 is copied a وصیت نامه, alleged to have been given by the Prophet Muḥammad to one Ismā'īl b. Muḥammad-e-Miṣrī, who translated it into Persian from the original Arabic inscribed on white silk. In it the Prophet laments the irreligious and pitiable condition to which his followers had been reduced on account of the neglect shown by the rulers and the clergy to their respective duties. He then exhorts Muslims to practise repentance, and to return to the path of righteousness, so that they may obtain salvation. The translator Ismā'īl says that he has sent a copy of it to Egypt, another to India, a third to 'Irāq, and a fourth to Khorāsān, for the benefit and guidance of the general public. Pages 209–12 are evidently the last four pages of a treatise on Astrology, which was finished in 1019/1610–11. There is no date of transcrip-

tion at the end of the volume, but since three of the treatises contained in it are dated 1024/1615, and the paper, the writing, and the ink are the same, the age of the MS. may be taken as the first half of the XIc./XVIIc.

A memorandum note on p. 1 verso is dated 1085/1674. In it a former owner, Shaykh 'Alī, says that he presented the volume containing *nine* treatises on prosody and rhyme to the children of his master, Mirzā Khalīlu'llāh, on condition that it should neither be sold nor given to any one as a gift, but that if any person wished to have a copy of it the same be given to him. The same page contains the name of Ja'far 'Alī Khān, the last owner of the MS., who died in Poona a few years ago and who was a lineal descendant of a brother of the famous Ibrāhīm Khān Gārdī, Commander of the Maratha Artillery. Ibrāhīm Khān fought against Aḥmad Shāh-e-Abdālī at Pānipat in 1761 A.D.

The *nine* treatises contained in the volume are:

1. *Risāla dar Qāfiya* (رساله در قافیه).

This is a short treatise on Rhyme by the famous poet Jāmī. It is sometimes called *Risāla dar Qāfiya* [as in IvASB No. 612 (9)] and sometimes *Risāla-e-Qawāfī* [as in IvC No. 171, IvS ii No. 969 (12)]. The latter is supported by what Jāmī himself says in the introduction, viz., این مختصریست وافی بقواعد علم قوافی. Haj. Khal., however, refers to it as الرسالة الوافیه فی علم القافیه. In MUA it is twice referred to as وافی القوافی also.

Mullā Nūru'd-Dīn 'Abdu'r-Raḥmān-e-Jāmī was born at Kharjird near Jām in Khorāsān on 23rd Sha'bān, 817/7th Nov. 1414, and died at Herāt on 18th Muḥarram, 898/9th November, 1492. He was "one of the most remarkable geniuses whom "Persia ever produced, for he was at once a great poet, a great "scholar, and a great mystic." For an account of his life and works see *Tuḥfa-e-Sāmī*, Vol. 16, below; Dawlatshāh's *Taẕkira*; Br. *Lit. Hist. Pers.* vol. iii; Introduction to N. Lees' edition of *Nafaḥātu'l-Uns*, Calcutta, 1859; E. FitzGerald, Notice of

Jāmī's Life., in his English translation of *Salāmān wa Absāl*, London, 1879; S. Robinson, *Persian Poetry for English Readers*, 1833; Rosen, *Persian MSS.*, (where a most detailed account of the priceless autograph of the poet's *Kulliyyāt* is given and several old errors removed); and Rieu ii pp. 643–650.

Jāmī was greatly admired by Khwāja-e-Jahān Maḥmūd-e-Gāwān, the learned Prime Minister of the Bahmanī Sulṭāns of Gulbarga, who invited him to come to the Deccan and give the benefit of his learning and guidance to the people of this country. It is interesting to note that about a century before this, Maḥmūd Shāh, a ruling Sulṭān of the same Bahmanī dynasty, had invited another great Persian Poet, the celebrated Khwājā Ḥāfiẓ of Shīrāz, to the Deccan. The letter of invitation sent by Maḥmūd-e-Gāwān to Jāmī is reproduced in MS. Vol. 10 of this Collection.

This treatise covers pp. 2–7; and begins with:

بعد از تیمن به موزون ترین کلامی که قافیه سنجانِ انجمنِ فصاحت به آن تکلم

It was edited and translated by H. Blochmann in his *Prosody of the Persians*, pp. 75–86, in 1872.

Undated; but for the reasons already mentioned above in the general description of the volume, it belongs in all probability to XIc/XVIIc.

Other copies: *Ind. Libr.* BBRAS Persian 4 (viii); a couple of treatises on Qāfiya are mentioned in MF, but the author's name is not given; JMB No. 2762, appears to be a commentary; MUA p. 46, No. 4; p. 47, Nos. 12, 14, 15; p. 48, Nos. 28, 30, 31; Bk No. 180 (xvi); IvASB No. 612 (9); IvC Nos. 171, 172 (1); IvS ii No. 969 (12). *For. Libr.* R ii p. 526b; RS No. 191 (iv); EB Nos. 894 (28), 895 (32), 896 (18); Aum p. 121, No. 315, 3; Fl iii p. 543, No. 7.

Pp. 2-7. S 6·8 x 4·5, 4·8 x 3·1. No *jadwals*. LL 19. *Nast*. Tech. terms in red. Or. pap. Cond. good.

2. *Risāla dar 'Ilm-e-Qawāfī* (رساله در علم قوافی).

This is another treatise on Rhyme in Persian by Amīr Burhānu'd-Dīn 'Aṭāu'llāh b. Maḥmūd-e-Ḥusaynī, who was born at

Nīshāpūr, studied at Herāt, acquired great proficiency in prosody and figures of speech, and died at Mashhad in 929/1523. Referring to this treatise the Emperor Bābur observes in his *Memoirs* that the chief defect is that the illustrations are drawn from the author's own poems. "He knew the Arabic "Sciences well" (the Turki text of the *Memoirs* edited by Ilminski, Cazani, 1857, p. 224, has بولدی عربیه علمی نی; but Khānkhānān's Persian translation reads علوم غریبه; vide MS. No. 2, Univ. Coll. *infra*) "and also wrote a Persian treatise on Rhyme. The "treatise is well done, but it has the defect that he brings "into it, as his examples, couplets of his own and, assuming "them to be correct, prefixes to each 'as must be observed in "the following couplet by your slave (*banda*)'..... He wrote "another on the curiosities of verse, entitled بدائع الصنائع "a well written treatise." (A. Beveridge, sec. ii, p. 285). The last sentence in the above passage is more correctly rendered by the Khānkhānān in Persian as follows: عیبش اینست که بجهت امثله تمام ابیات خودرا آورده دیگر آنکه پیش از هربیتی لفظ "چنانچه درین بیت بنده گفته" لازم کرده (MS. No. 2, Univ. Coll. *infra*). As stated by the author himself, this *Risāla* is an extract from the last chapter of his larger work on the Art of Poetry, the *Takmīlu'ṣ-Ṣinā'at* (not Ṣanā'at as in IvC No. 173; this MS. has a clear *kasra* below the first letter of the word), written at the direction of میر علی شیر, who died in and dedicated to the famous minister 906/1501. The work is divided into nine chapters (*ḥurūf*) corresponding to the nine letters of the *Qāfiya*, as follows:

حرف اول در تعریف قافیه (p. 10)

" دوم " تعداد حروف قافیه وبیان حروف روی وحرفیکه پیش ازوست (p. 12)

" سوم " بیان حرفیکه بعد از رویست (p. 17)

" چهارم " " حرکات قافیه (p. 19)

" پنجم " " انواع روی و اوصاف این انواع والقاب قافیه به اعتبار ان اوصاف (p. 23)

حرف شَشم در بیان انواع قافیه به اعتبار تقطیع (p. 26)
„ هفتم „ „ عیوب ملقّبهٔ قافیه (p. 28)
„ هشتم „ „ „ غیر ملقّبهٔ قافیه (p. 31)
„ نهم „ „ تحقیقِ حاجب و ردیف (p. 33)

The MS. covers pp. 10–35, and has marginal notes.

Beginning: سپاسِ بی قیاس صانعی را که تأسیس بدایع مصنوعات ونظم

Dr. Ethe, while describing the copy in the India Office Library, observes: "in this chapter (i. e., حرف دوم) there is "a very interesting discussion on the difference between the "یای و وای مجهول and the یای و وای معروف". This discussion is given here on pp. 15 and 16. Its substance is not given by Dr. Ethe; but, as the subject is interesting and instructive to the student who studies the difference in the classical and the modern pronunciations of these letters in Persian, I give here a very brief summary of it: 'The letters واو and یا. when 'used as ردف are either معروف or مجهول; in the former case, the 'ضمه which precedes the واو and the کسره which precedes the 'یا. are pronounced fully (اشباع) as in بود and دید; whereas in 'the latter, i.e., مجهول, they are not so pronounced, e.g., in رود '(as in rode) and بیست' (the word written here looks like بیت, but it is evident that the latter is out of the question here; therefore I read it as بیست, Bèst, in the sense 'stand or stop'; *Farhang-e-Ānandrāj* relying on *Burhān-e-Qāṭe'* clearly explains the meaning and pronunciation of this word as follows: یای مجهول باثانی (مخفف بایست باشد که امر بایستادن است). 'All are agreed that the use of 'یای مجهول to rhyme with یای معروف is not allowed; for example شیر (shīr, 'milk) cannot be made to rhyme with شیر (shèr, lion); because '*majhūl yā's* were originally, *alif's*, which latter become *yā's* 'by *imāla*. Hence it is that *majhūl yā's* are made to rhyme 'with those Arabic words which, in their *imālated* form, are 'well-known in Persian, as in حجیب and شکیب. The use of واو 'مجهول and واو معروف, as in شور and نور, is generally regarded as 'permissible by old poets, but my master, حضرت استادی مخدومی خجسته

'فرجامی (i.e., Jāmī), has clearly stated (see p. 3 of the preceding 'MS.) that it is most commendable, nay rather incumbent, that 'the *ma'rūf* and *majhūl* واو or یاء should not be used in (the 'rhyme of) one and the same couplet. In spite of this injunction 'of his, he himself has made آشوب rhyme with خوب. He seems 'to have done this deliberately, probably to show that it is not 'absolutely wrong to do so'. A full and exhaustive account of the nature and the pronunciation of the *Yā-e-majhūl* is given in my paper on *The Unknown Yāzin Persian*, published in vol. iii (1922) of the *Annals* of the Bhandarkar Oriental Research Institute, Poona.

Dated 20th Muḥarram, 1024/19th Febr., 1615. Our MS. is older than the two in IvC; but later than the one in EIO, which is dated 968/1561.

Other copies: *Ind. Lib.* JMB No. 2758; Asaf i p. 166, Nos. 247, 251; MUA p. 47, No. 23; IvC Nos. 173, 174. *For. Libr.* RS Nos. 191 (iii), 192, 421 (iv); EB No. 1402; EIO Nos. 2052–2054.

Pp. 10-35. Size and other particulars same as of No. 1 above. Few marginal notes.

3. *Risāla-e-'Arūẓ-e-Sayfī* (رسالهٔ عروض سیفی).

A well-known popular treatise on Persian Porsody by Sayfī-e-Bukhārī, surnamed '*Arūẓī*, "the Prosodist". Sometimes it is styled عروض قافیه and even میزان اشعار from a phrase occurring in the very first sentence. He lived at Herāt at the courts of Sulṭān Abū Sa'īd (1459–69), the grandfather of Bābur, and Abu'l-Ghāzī Sulṭān Ḥusayn Mirzā (1473–1506), the patron of Jāmī. He died probably 909/1503–4. In his *Memoirs* the Emperor Bābur says about him as follows: "He was a Mullā "complete, who in proof of his Mullāship used to give a list "of the books he had read. He put two *Dīwāns* together, one "being for the use of tradesmen (*Ḥarfa-kār*), and he also wrote "many fables" (?! Khānkhānān in his Persian translation of Bābur's Chaghtā'ī *Memoirs* says مثل رابسیار گفته) "that he wrote "no *Maṣnawī* is shown by the following quatrain:

مثنوی گرچه سنّتِ شعراست ✡ من غزل فرضِ عین میدانم ,,
پنج بیتی که دل پذیر بود ✡ بهتر از خمستین میدانم ,,

"A Persian Prosody he wrote is at once brief and prolix, brief "in the sense of omitting things that should be included and "prolix in the sense that plain and simple matters are detailed "down to the diacritical points, down even to their Arabic "points. He is said to have been a great drinker, a bad drink-"er, and a mightily strong-fisted man". (Beveridge, Sec. ii, p. 288). A poem called محمود وایاز was composed by Sayfī, of which a copy is noticed in Edin. No. 296.

Sayfī's work composed in 896/1490–91 is more full and detailed than that of Jāmī and is "one of the best works on Persian Prosody which we have." It was lithographed at Cawnpore, 1855, at Calcutta, 1865, and at Lahore; edited by H. Blochmann, 1867 (text only), 1872 (text and translation); and translated by G. S. A. Ranking, Bombay, 1885. An Urdū translation of it also was published at Lahore.

Beginning: الحمد لله الذی جعل علم العروض میزان الاشعار الخ

Dated 8th Ṣafar, 1024/27th February, 1615.

Other copies: *Ind. Libr.* JMB Nos. 2763, 2764; MUA p. 47 Nos. 9 and 10; Bk Nos. 846, 847; IvC Nos. 172 (2), 179 (1). *For. Libr.* R ii p. 525b; RS No. 191 (1); EIO Nos. 2046–48; Edin. No. 358; Pert. Berl. pp. 116, 131, 142, 187.

Pp. 38-94. Size and other particulars same as those of No. 1 above.

4. *Ḥadā'iqu'l-Ḥaqā'iq* (حدائق الحقائق).

The title, as given in this MS., in the passage quoted below, is حدایق الحقایق, the same as mentioned in *Dawlatshāh's Taẕkira* (Browne's ed., p. 308); but in Rosen, MSS. (Pers., p. 282), it is more correctly given as حقایق الحدایق. In the *Kashfu'ẓ-Ẓunūn.* p. 421, it is mentioned as شقائق الحقائق; while in Rieu's Suppl. No. 421 v, it is given as حدیقة الحقائق.

This is a treatise on the Figures of Speech by Ḥasan b. Muḥammed ash-Sharaf (Sharafu'd-Dīn) ar-Rāmī. He was a

learned poet, well versed in the art of poetry, and the poet-laureate of 'Irāq in the days of Shāh Manṣūr b. Muẓaffar, the last of the Muẓaffarids, who was killed in 795/1393. He has also written another work entitled انیس العشاق, regarding which see MS. No. 6 below. He has also left a *dīwān*, in which he has displayed his poetic skill. In the days of Dawlatshāh it was not accessible at Samarqand, but was well-known in 'Irāq, Āẕarbāijān, and Fārs. As Rashīd-e-Wāṭwāṭ's famous book, the *Ḥadā'iqu's-Siḥr*, dealing with the same subject, was considered too short, the present work was written by order of Sulṭān Uways b. Ḥasan Shāh-e-Īlkhānī (757–776/1356–1375) to serve the purpose of an explanatory commentary on it. The author says (pp. 98–99):

در اثنای بنده پروری حضرتِ سلطنت پناه خلد [الله] ملکه فرمود که رشید الدین وطواط قصیدهٔ مرصع در حدایق السحر گفته ومدعای او آنست که از اول تا آخر مرصعست ومفاخرت نموده که در عرب وعجم کسی چنین قصیده انشا نکرده است، اکنون بر تعریفی (تعریضی*) که او کرده است چگونه شاید (چگونئی*) که جز مصرع (مصارع*) مطلع مرصع باشد (نباشد*). بساط حضرت بوسیده گفتم که حقا که نظر دقیق شاه (شاهد*) چنین نکته تواند بود، وبتصدیق این ایراد از ناقلانِ خبیر ونادرانِ (ناقدان*) بصیر استماع افتاده که کتابِ حدایق بمجمل است وبه تفصیل احتیاج دارد، وفرمان جهان مطاع بشرحِ مفصّل نفاذ یافت، واجب شد نسخهٔ مشتمل بر امثلهٔ اشعار فارسی که درین عهد متداول ست مسمیٰ به حدایق الحقایق مزیت (مرتب*) گردانید (گردانیدن*)

It is divided into two parts. The first part comprises fifty (short) sections, and the second ten. References to, or quotations from, Rashīd's work are introduced by the words قول مؤلف in red ink, while the author's observations by قول متصرف also in red ink.

* As in the quotation on p. سز of the Introd. to the Persian edition of Rashīd's *Ḥadā'iq* by 'Abbās Iqbāl.

Beginning: بعد از حمد بیحد والصلوة بیعد چنین کوید اقل الشعراء شرف

Dated 21st Jumad. I, 1024/8th June, 1615.

Other copies: *For. Libr.* EB No. 1340; RS No. 421 v; Rosen No. 101; Krafft, No. 68; Pert. Berl. No. 35;

Pp. 98-173. S. 6·9 x 4·7, 5 x 2·6. No *jadwals*. LL 14. *Nast*. Writing black & red. Or. pap. Cond. good.

5. *Qaṣīda-e-Maṣnū'a* (قصیدۂ مصنوعه).

This is the famous artifice-poem (entitled صرح ممرد, see 'Abbās Iqbāl's Introd. to his ed. of Rashīd-e-Waṭwāṭ's حدائق السحر p. سز) by Khwāja Jamālu'd-Dīn Salmān, who was born at Sāwa (whence called Sāwajī) in about 700/1300. He received a good education and attracted the notice of Shaykh Ḥasan-e-Buzurg, the Jalā'ir ruler of 'Irāq (736–57/1335–56), who when he ascended the throne, raised him to high distinction. He wrote beautiful *qaṣīdas* in praise of Shaykh Ḥasan, his accomplished queen Dilshād Khātūn, and their son, Shaykh Uways. They were composed in imitation of the panegyric poems of Ẓahīr, Aṣīr, Sanā'ī, and Kamāl-e-Iṣfahānī, whom he generally surpassed in subtlety of style and novelty of ideas. He died in 778/1376, leaving behind two *maṣnawīs: Firāq-nāmā* and *Jamshīd wa Khurshīd*, and a *dīwān;* but his fame rests chiefly on his *qaṣīdas*, in which he has fully displayed his skill in the poetic art. For further particulars of his life and works, see *Encyc. Islām*, Dawlatshāh, *She'ru'l-'Ajam*, esp. 'Abdu'l-Muqtadir's *Cat. of Bankipore Or. Publ. Lib.*, where copious references to Persian and European literature are given and some errors of dates in Rieu and Ethe have been corrected. Although the *qaṣīda* under notice is a panegyric poem in praise of the minister Ghiyāṯu'd-Dīn Maḥmūd, d. 736/1336, (minister to Abū Sa'īd, the Mongol who ruled from 716–736/1316–35), yet it is really designed to serve the purpose of an illustrative treatise on Persian Prosody and Figures of Speech. And that is the reason why it has been included in this volume, along with other treatises on Prosody and Rhetoric. It is composed in imitation of Sayyed Ẕulfaqār-e-Shirwānī's *qaṣīda*, concerning which Dawlatshāh says in his *Taẕkira* (Br. ed. p. 131):

قبل از خواجه سلمان ساوجی کسی در صنعت شعر مثل قصیدهٔ ذوالفقار نه گفته است که بمجموع صنایع وبدایع شعر را شامل باشد و آن قصیده مشتمل است بر توشیحات ودوائر وزخارفات، واز هر یك بیت چندین مصاریع وابیات ملوّن دربحور مختلفه اخراج می شود وبیرون می آید، وخواجه سلمان صنعتی چند در قصیدهٔ خود زیادت ساخته..... واز قصیدهٔ مصنوعهٔ سید بعضی نوشته خواهد شد تا نموداری باشد:

✡ چمن شد از گل صد برگ تازه دلبر وار ✡
✡ بهار یافت بهاری زباد در گلزار ✡
✡ نهال چون قد دلبر چمان شود در رقص ✡
✡ لسان فاخِته چون بیدلان بنالد زار ✡
✡ اِرَم زروی تناسخ ببوستان آید ✡
✡ خزان خزان چو در آید بباغ باد بهار ✡

واز هر سه بیت این قصیده بیتی اخراج می شود بدین نسق در بحور مختلفه:

✡ گل صد برگ دلبر وار چون در بوستان آید ✡
✡ بهاری باد در گلزار چون بیدل خزان آید ✡

In the prose preface Salmān says (pp. 178 and 179):

این قصیده ایست شامل بر صنایع وبدایع واصول وبحور ومزاحفات ومنشعبات آن چنانکه شصت وچهار بحر وقریب صدو بیست صنعت ودوائر سته که اوزان شانزده کانه وتفکیك بحور ازان معلوم کردد دران مندرج است موشح بقطعه چند مصنوع که بیمن دولت حضرت رفیع وسدهٔ منیع مخدوم اهل عالم سلطان الوزرآء فی الامم غیاث الدنیا والدین عون الحق ومغیث المسلمین محمد ضاعف الله جلاله بالتائید ذهن حامد کمترین بندکان سلمان ابن محمد الساوجی ابداع کرده است اکرچه قصیده بیت: ماان مدحت محمدا بمقالتی ✡ لکن مدحت

مقالتی بمحمد، بران صادق است امید که دران حضرت بسمع رضا اصغا افتد والقصیده هذه فی مصنوعات العروض.

While describing the copy in the India Office (No. 1241) Dr. Ethe remarks: "The chief subtlety is, that all the words "of two and two or three and three baits, written in red ink, "form together a new distich usually a mathnawi-bait, and "every bait of this kind represents a different metre and a "different tropical figure; for instance from the first two baits "of the ḳaṣîdah:

"صوای† صفوت رویت بریخت آب بهار ✡ هوای جنت کویت ببیخت مشك تتار"
"اگر خبر ز صفای تو گلستان دارد ✡ گل از حیای رخت جاودان ندارد بار"

"there springs this mathnawi-bait in the meter هزج مثمن سالم, "and representing الترصیع والاشتقاق:

"✡ صوای (صفای) صفوت رویت صفات گلستان دارد ✡ "
"✡ هوای جنت کویت حیات جاودان دارد‡ ✡ "

"Besides, (1) all the initial letters of the baits give a ḳit'ah "of three distichs, containing a dedication to the Wazīr Ghiyāth-"aldīn Muḥammad; (2) from the حشو i.e., specially selected "letters, of the words in all the first hemistichs springs a ḳit'ah "of eight distichs, in which no *alif* appears; (3) from the حشو "of the words in all the second hemistichs springs another "ḳit'ah of seven distichs, in which no diacritical point appears; "and (4) by another arrangement of select letters, a ghazal of "five distichs is formed." The *ghazal* of five distichs mentioned by Dr. Ethe is not found in our MS.

The *qaṣīda* consists of 158 couplets, from the words of which, in the manner stated above, 60 distichs and 6 hemistichs are formed, each of which illustrates a prosodial measure and at least one figure of speech. In all 64 measures and about 120 figures of speech (as stated by the author himself) have been

† Correctly given in this MS. as صفای.
‡ The last word is correctly given in this MS. as آرد.

illustrated. *Qiṭ'a* No. 1 besides illustrating the موشح serves the purpose of indicating the exact number of couplets in the original *qaṣīda*. In asmuch as it is formed from the intitial letters of words occurring at the beginning of all distichs of the original poem, the total number of its letters must correspond with the number of distichs in the original poem. The *qiṭ'a* comprises 154 letters. The *qaṣīda* ends in a *du'ā* for the patron, and, as the *du'ā* is to be followed by Amen, the number 4 corresponding to the number of letters in that word, (formed by the juxtaposition of the initial letters of the words occurring at the beginning of the last four distichs of the *qaṣīda*) must be added to it in order to obtain the number 158.

There is a prose preface (p. 178) to the *qaṣīda*, which begins with:

بعد از حمد وسپاس بی قیاس حضرت احدی را که بوحدا نیتش جمیع کائنات

On p. 177, there is a memorandum note, dated 1074/1663-64, which runs as follows:

هدا قصیدهٔ مصنوعة بصنایع وبدایع منسوبة علی حضرت المخدومی ملاذی افصح الشعرای العرب والعجم صاحب الطبل والعلم حامی السیف والقلم خواجه سلمان ساوجی که ابا بر پدری این فقیر حقیر را نسبت مومی الیه درست می شود واز جانب مادر دخترزادهٔ قطب السالکین خواجه سلطان احمد.....
اللهم اغفر وارحم جمیعا بحرمة محمد واهل بیته الطیبین والطاهرین المعصومین تحریر فی تاریخ اواسط شهر رجب ١٠٧٤

After the publication of Rashīd-e-Waṭwāṭ's epoch-making work, the *Ḥadā'iq*, several poets of the VII and VIIIth. centuries of the Hijri era, devoted themselves to the development of various kinds of artificial subtleties in their poems and to the composition of قصائد مصنوعه or aritfice-poems. The most famous amongst those who *preceded* Salmān were (1) Fakhru'd-Dīn Qiwāmī Muṭarrizī, brother of the great Niẓāmī of Ganja, whose poem goes by the name of بدایع الاسحار فی صنایع الاشعار; (2) Sayyed Zu'lfaqār-e-Shirwānī (VIIc/XIIIc), whose *qaṣīda* referred to

above is entitled مفاتيح الكلام فى مداح الكرام; (3) Badr-e-Jājurmī (d. 687/1288); (4) Sharafu'd-Dīn Faẓlu'llāh-e-Qazwīnī, whose poem bears the title of نزهة الابصار فى معرفة بحور الاشعار and (5) Shams-e-Fakhrī, author of the *qaṣīda* called مخزن البحور. Amongst those who *followed* Salmān and imitated him in this respect, the most remarkable is Ahlī of Shīrāz, (d. 942/1535–36) who wrote a قصيدهٔ مصنوعه called مخزن المعانى in praise of امير على شير, containing four different subtleties, viz., (a) certain words taken from two and two and three and three *bayts*, form together a new *maṯnawī-bayt*, and every new *bayt* thus developed represents different meter and a different figure of speech; (b) all the *first letters* of the *bayts* formed into words give a *qiṭ'a;* (c) and (d) from the *ḥashw* of all the first hemistichs taken together and from the *ḥashw* of all the second hemistichs taken together are formed two *qiṭ'as* each of eight couplets. Ahlī wrote another artifice-poem in praise of Sulṭān Ya'qūb consisting of eight subtleties; and yet another in praise of Sulṭān Shāh Ismā'īl-e-Ṣafāwī, also consisting of eight subtleties. For the *qaṣīdas* of Ahlī see EB No. 1027.

Salmān's *qaṣīda*, under notice, contains explanatory marginal notes opposite to the passages which require to be explained. On one side of the resulting couplet the name of the figure of speech contained in it is given and on the other, that of the measure in which it is composed. The letters and words required for various artifices are written in red ink. The *qaṣīda* was published in *Gulistān-e-Masarrat* at Cawnpore in 1851.

Undated; but of the same age as other treatises in this volume.

Other copies: *Ind. Libr.* GOLM p. 11; IvC No. 228 (1), incomplete copy. *For. Lib.* TM No. 643; EIO Nos. 1241, 2882.

Pp. 178-213 Writ. sp. 4·9 x 2·8. No *jadwals*. LL. 14. Other particulars same as of No. 1 above.

6. *Anīsu'l-'Ushshāq* (انيس العشاق).

By the same Ḥasan b. Muḥammad ash-Sharaf (Sharafu'd-Dīn b. Muḥammad) ar-Rāmī, who is the author of حدايق الحقايق see No. 4 above. Referring to this work, Prof. Browne says

(*Lit. Hist. Pers.* vol. ii, p. 83): "A few words, however, must be "added on a work of great utility to students of the erotic poetry "of the Persians. I mean the 'Lover's Companion' (*Anīsu'l-*"*'Ushshāq*) of Sharafu'd-Dīn Rāmi, who flourished in the latter "part of the fourteenth century of our era. This book treats of "the similes which may be employed in describing the various "features of the beloved, and has been translated and annotated "in French by M. Clement Huart, Professor of Persian at the Ecole "des Langues Orientales Vivantes (Paris, 1875). It contains "nineteen chapters, treating respectively of the hair, the forehead, "the eyebrows, the eyes, the eyelashes, the face, the down on the "lips and cheeks, the mole or beauty spot, the lips, the teeth, the "mouth, the chin, the neck, the bosom, the arm, the fingers, "the figure, the waist, and the legs. In each chapter the author "first gives the various terms applied by the Arabs and Per-"sians to the part which he is discussing, differentiating them "when any difference in meaning exists; then the metaphors "used by writers in speaking of them, and the epithets applied "to them, the whole copiously illustrated by examples from the "poets. Thus the eyebrows (in Persian *abrū*, in Arabic *ḥājib*) "may be either joined together above the nose (*muttaṣil*), which "is esteemed a great beauty, or separated (*munfaṣil*), and they "are spoken of by the Persian poets by thirteen metaphors or "metaphorical adjectives. Thus they may be compared to crescent "moons; bows; rainbows; arches; *miḥrābs*; the letter *nūn*, ں; the "letter *Kāf*, ک; the curved head of the mallbat or polo-stick; the "*dāgh* or mark of owenership branded on a horse or other domestic "animal; and the *ṭughrā*, or royal seal on the letters-patent of "beauty. In the case of the hair the number of metaphors and "metaphorical adjectives of which the use is sanctioned is much "greater: in Persian, according to our author, "these are, pro-" "perly speaking, sixty; but, since one can make use of a much " "larger number of terms, the hair is spoken of metaphorically " "as 'that which possesses a hundred attributes'"; of which at-"tributes a copious list is appended." The MS. begins (p. 214) with:

حمد وثنای خالقی را علت حکمته که در مبداء خلقت وجود خاکیانرا

The treatise is dedicated to Shaykh Uways-e-Īlkhānī (757–776/1356–1375). The dedication, not found in IvASB No. 337, is present in our copy. Haj. Khal. gives 826/1423 as the date of its composition; but since Sulṭān Uways, to whom it is dedicated reigned up to 776/1375, a later date must be incorrect. The treatise was lithographed with حواس الحیوان of Muḥammad Taqī-e-Tabrīzī, Persia, 1279–1283; translated and annotated by Cl. Huart, *Bibl. de l'Ecole.*, Paris, 1875.

This MS. also does not bear any date of transcription.

Other copies: *Ind. Libr.* JMB p. 406, No. 2667; Bk vol ix, No. 891; St No. 87; IvASB No. 337; IvC No. 170 (where it is called انیس العاشقین); *For. Libr.* R ii p. 814; RS No. 420 (iii), 421 (iii); EB No. 1339 (انیس العاشقین); Fl i p. 414; Aum p. 122; Pert Ber No. 35; EIO No. 2035; Br p. 273, Nos. 413, 414; Lind p. 113.

Pp. 214-287. Size, script, condition, same as of MS. No. 1 above. Writ. sp. 5 x 2·6. No *jadwals*. LL 14.

7. *Qaṣīda-e-Muṣanna'* (قصیدۂ مصنع).

This is the famous artifice-poem by Qiwāmī, sometimes called قصیدۂ بدیعه about which Professor Browne says (*Lit. Hist. Pers.* ii, p. 47): "The more important of these artifices of the Per-"sian rhetoricians and poets are illustrated in a *qaṣīda-i-muṣanna'*, "or 'artifice-qasida', composed by the poet Qiwāmī of Ganja, "brother of the celebrated Nidhāmī of Ganja, who flourished in "the twelfth century of our era. This *qaṣīda* comprises 101 *bayts*, "or verses, and is given on pp. 198–201 of vol. i of Ẓiyā Pāshā's "*Kharābāt*." He then reproduces it "line by line, with prose "translation, and running commentary as to the nature of the "rhetorical figures which it is intended to illustrate." Although it is stated here that the *qaṣīda* consists of 101 *bayts*, only 100 are quoted in the book. Our MS. also contains 100 only. Ten couplets numbered 53–62, in the *Lit. Hist. Pers.* illustrate the figure of speech called *Lughaz* or riddle, in respect of which Prof. Browne says: "These riddles are generally very obscure, and "I regret to say that of the one here given I do not know the

"answer." Our MS. gives the answer. The riddle is on Love (*'ishq*). Couplet No. 70 illustrates the figure of speech called *mujarrad* concerning which Prof. Browne remarks that it "is "not mentioned in the books at my disposal, and I do not see "wherein its peculiarity consists." Our MS. mentions the name of the figure of speech in such a manner as to explain the peculiarity it consists of. It mentions it as مجرد من الالف i. e., free from the letter *alif*. No doubt there is an *alif* in the last word of the first hemistich, viz., *ast*, but according to the rules of classical orthography, it is not to be written after a *sākin* letter with which it is generally joined. It is not written in our MS. There is another *alif* in the last word of the couplet, viz., *tār*; but because it is the *qāfiya* or rhyme-word it does not count just as the rhyme-word does not count in a قصیدهٔ مرصع. It is true that ordinary books on Persian Figures of Speech do not mention the Figure *mujarrad*; but I find that *Ashrafu'l-Inshā* by Mawlawī Ashraf 'Alī of Nasik (formerly Professor of Persian, Elphinstone College, Bombay) explains it under the name of محذوف الحرف and gives 28 varieties of it corresponding to the 28 letters of the alphabet, from each of which one letter is excluded. The text of the *qaṣīda*, as given in our MS., contains some important variants, which are decidedly better than the readings given by Prof. Browne. For these variants and a detailed study of this *qaṣīda* see my article on it in the JBBRAS for November, 1925.

Each of the figures of speech is written here in red ink facing the couplet which illustrates it.

Beginning: حمد بیحد بدیع مبدعی را که طوطی باغ بدائع

This treatise also is not dated.

Pp. 290-296. Size, paper, condition, script similar to those of MS. No. 1 above. Writ. sp. 5·1 x 2·9. No *jadwals*. LL 15 or 16 to a page.

8. *Tuḥfatu'sh-Shu'arā* (تحفة الشعراء).

This rare treatise gives a detailed explanation of the 49 changes (علل) which take place in the various feet of Persian prosody, such as حذف, خبن, قصر, قبض etc; by Ṣafīu'llāh b. 'Alī

of Basṭām and Dihistān. It is dedicated to the minister Shams-u'd-Dīn 'Alī of Basṭām.

Beginning: حمد بی حد و ثنای بی عد حضرت معبودی را جلت قدرته

This treatise also does not bear any date of transcription.

Pp. 298-317. Size, paper, script, and condition same as of MS. No. 1 above. Writ. sp. 4·2 x 2·8. No *jadwals*. LL 15.

9. *Risāla fī Fann'il 'Arūẓ* (رساله فی فن العروض).

This is a short treatise containing 31 *qiṭ'as* of four hemistichs each and illustrating 31 prosodial measures. The third hemistich forms the measure and the other three are composed thereon. It is by the famous poet Rashīd-e-Waṭwāṭ, who flourished at the courts of Ātsiz (535–551/1140–56) and of his son Īl-Arsalān (551–68/1156–1172) and who died, 578/1182. For his life and works, see Br. *Lit. Hist. Pers.*; Dawlatshāh, and other *taẕkiras*. For a critical study, see the Introd. to Rashīd's حدایق السحر, Tehrān ed. by 'Abbās Iqbāl.

Beginning:

الحمد لله رب العالمین والصلواه والسلم علی محمد وآله اجمعین فهذه رساله فی فن العروض من تصانیف مولاناء العلامه رشید الملة والدین الوطواط رحمه الله

The first *qit'a* runs as follows:

(بحر هزج مثمن سالم)

هزج را کر تمام ارکان همی خواهی ازین مکذر ✡
بکیراین قطعه را یاد وبکن این بیت را ازبر ✡
مفاعیلن مفاعیلن مفاعیلن مفاعیلن ✡
زهی با فرّ یزدانی زهی با داد پیغمبر ✡

This treatise also is undated.

Other copies: *Ind. Libr.* Bk No. 848 (ii). *For. Libr.* RS No. 191 (11).

Pp. 318-324. Size, paper, script, and condition same as in MS. No. 1 above. Writ. sp. 4·4 x 2.9. No *jadwals*. LL 15.

Volume 2.

10.

MAṬĀLE'U'L-ANWĀR (مطالع الانوار).

So called in IvASB No. 62 and in EIO No. 163, but the title given in this MS. is مطالعة انوار وترجمة الآثار. The name of the author is clearly given on fol. 1b, line 2, as 'Afīf Nūr-e-Kāsānī (Kāshānī). Rieu (iii, p. 1037a) calls him 'Afīf Navā Kāshānī, and his book مطلع الانوار; while Ethe (EB No. 141), 'Afīfah Nūr-i-Kāshānī. In Asaf. (p. 880. No. 57) the author is called 'Afīf Nūr-e-Kāshefī (?). It is a history of the Prophet Muḥammad and his four successors, together with a short account of the Umayyid Khalifate and a chapter on eschatology. It is based on Commentaries of the Qur'ān, *Wāqidī*, *Akhbāru'l-Ākhira*, *Risāla-e-Imām Manṣūr-e-'Abharī*, *'Umdatu'l-Ma'rifa* (Ethe has *Tamhīdu'l-Ma'rifa*). It is divided into 21 chapters. Chapters i-xvii are devoted to the life of the Prophet; while chap. xviii gives a sketchy account of the four Orthodox Khalifs. While speaking of 'Abdu'llāh b. Saffāḥ the author says (fol. 72b):

خلافه بر عبد الله سفاح داد که نبره (نبیرهٔ) امیر المومنین عباس بود رضی الله عنه درخانهٔ عباسیان استقامه یافت تا امروز درخانهٔ ایشانست

From this it would follow that the book was composed before the extinction of the 'Abbāsid Khalifate, i.e., before 656/1258; but M. Ivanow states (IvASB No. 62) that it was composed in the Xth century of the Hijri era. On what authority he does so is not stated. Rieu (i, p. 85a) mentions *Maṭāli'ul-Anwār* as one of the sources of *Ta'rīkh-e-Muḥammadī* by Muḥammad Bihāmad-Khānī, composed in 842/1438–39. In the first part of this latter work, the author narrates "the history of Muḥammad, the trial and anguish of the grave, the "abode of the soul after death, resurrection and last judgment." If it is 'Afīf's *Maṭāle'u'l-Anwār*, it would follow that it was composed before 842 A.H. After chap. xviii, comes a section on the building of the *Ka'ba* (fol. 72b). It is followed by sec-

tions on بیان آخرت (f. 77b), قیامت (f. 79b), خروج دابه الارض (f. 80b), آمدن یاجوج وماجوج (f. 83b), نزول مهتر عیسی (f. 81), دجال وخروج او (f. 84), معاتبه ومجادله وامتیاز (f. 85b), حشر ونشر (f. 84b), خروج دابه (f. 84), تعذیب عرصات مومنان (f. 94b), دوزخ وپل صراط (f. 90), مومنان از کافران الخ (f. 100).

Beginning: الحمد لله....می کوید بندهٔ بندکان حضرت ربانی عفیف نور کاسانی

Dated 15th Rajab, 1210/25th January, 1796. Copied by Rafī'-u'd-Dīn at the order of 'Alī Mardān Khān Afrāsiyāb Jang Bahādur, grandfather of Sardār Mīr Aḥmad 'Alī Khān, retired Deputy Superintendent of Police and First Class Sardār of Poona. The latter is a descendant of the brother of Ibrāhīm Khān Gārdī, the famous Commander of the Maratha Artillery. The Sardār enjoys a respectable position amongst the Muslim gentry of Poona.

Other copies: *Ind. Libr.* JMB p. 314, No. 1777; Asaf p. 880, No. 57; GOLM p. 14; Bh No. 40; IvASB Nos. 62–64; St p. 25, No. 69. *For. Libr.* R iii p. 1037; EB Nos. 141, 142; EIO Nos. 163, 164.

Ff. 106. S 9·3 x 5·9, 6·6 x 3·9. No *jadwals*. LL 15. Ind. *Nast*. Or. pap. Slightly worm-eaten. Edges of pages repaired. Cond. good.

Volume 3.

11.

PANCHHĪ-BĀCHĀ (پنچھی باچا).

This is a versified Dakhnī translation of the famous Persian poem entitled *Manṭiqu'ṭ-Ṭayr* of Farīd'ud-Dīn *'Aṭṭār*. It is generally known as *Panchhī-nāma*, under which title it was published in Bombay in 1312/1895. But on the last page of that edition it is called *Bāchā Panchhī*. In our MS. the name appears more correctly as *Panchhī Bāchā*, which is a literal translation of the Persian title. In the epilogue (خاتمه) fol. 110b, the poet says:

ناؤن اسکا مین پنچھی باچا رکھیا ✡ یاد کاری خلق عالمکون دیا

The printed Bombay edition omits the last 26 couplets. Moreover its text is generally less correct than that of our MS. The name of the author (not given in the book) appears on

the title-page of the Bombay edition as Wajhu'd-Dīn, but elsewhere as Wajīhu'd-Dīn. He was an inhabitant of Karnūl and had adopted *Wajdī* as his *takhallus*, which is found in the poem itself. The *Khātima* opens with the couplet:

شکر [کر] وجدی کہ بروجہ صواب ✡ ختم ہوئی توفیق حق سون یو کتاب

See *Urdū-e-Qadīm* by Shamsu'llāh Qādirī (pp. 92, 93), where it is stated that besides this poem (called there *Panchhī-Bāchhā* (for *Bāchā*, Sans. *Wāchā*, language) he also translated another sufiistic Persian poem also by 'Aṭṭār, viz., *Gul o Hormuz* (also called *Khusraw-nāma* or *Khusraw o Gul*), under the title of *Tuḥfa-e-'Ashiqān*, in the year 1153/1740–41. Naṣīru'd-Dīn Hāshimī, however, in his *Dakan men Urdū* (p. 97) observes that as *Tūḥfa-e-'Ashiqān* was composed in 1015/1606–07, it could not be the work of *Wajdī*, but that it was written by another poet of the same *takhallus*. Hāshimī's remarks appear to have been based on a misunderstanding of the مصرعۂ تاریخ, viz., پچھانو اسی. تحفۂ عاشقان. Both Qādirī and Hāshimī quote this hemistich, but deduce from it defferent dates: the former deduces 1153/1740–41 from the *whole* of the hemistich, while the latter 1015/1606–07, from only the *last two words* of it. The poet's couplet, from which these deductions have been made, runs as follows:

دسی اسکی تاریخ مجکون عیان ✡ پچھانو اسی تحفۂ عاشقان

Both the writers, however, state that the author of the پنچھی باچا wrote another *maṣnawī* called باغ جانفزا, in 1145/1732–33, which date is yielded by the title itself. The date of composition of پنچھی باچا, as given by Hāshimī, is 1155/1742–43, but that given by Qādirī is 1146/1733–34. The latter is based on the chronogram given by the poet himself in the *khātima* (fol. 110b), viz., کیا خاصا کتاب, the numerical value of which is 1146. *Bibl. Morg. Gesich.* gives 1115, which is the numerical value of the last two words, viz., خاصا کتاب only. Blumhardt† gives the name of the author as ضعیف (!), in support of which he quotes the following lines:

† *Catalogue of Hindustani MSS. in the India Office*, 1926, No. 121.

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جی موافق فہم اپنی کی ضعیف ٭ اس کتاب خاصہ کا نظم شریف
قصد کر دکھنی زبان مین لیکھہ آون ٭ تارھی دنیا مین میرا بھی ناون (ھکذا)

He further says that "it was composed in A.H. 1131 (A.D. "1719), as expressed by the chronogram یو خاصا کتات :

„جب کیا تاریخ کا دل مین حساب ٭ تب ھوا میزان مین یو خاصا کتاب"

Ethe (EIO No. 1031, 5) says: "Two Hindusthānī translations "of the Manṭiḳ-alṭair are preserved in Nos. 2375 and 2817 (the "latter in Dakhnī verses) of the India Office Collection."

Beginning: ای پنچھی پیاری سخن آغاز کر ٭ حمد سون حق کی بلند آواز کر

The poem was printed at Bombay in 1280/1863–64; 1312/1894–95; 1319/1901; and at Madras in 1272/1855–56, and 1314/1896–97. The Bombay editions contain modernised or revised spelling and are wanting in a few lines towards the end. The Madras edition of 1272/1855–56 is said to be very correct and to agree with MSS. (see Shamsu'llāh Qādirī, p. 94). The text of the few extracts given on page 99 of Hāshimī's book, *Dakan men Urdū*, is found on comparison with our MS. to be corrupt and defective. This MS. once belonged to Mr. 'Adu'r-Raḥmān Khān, father of the late Ja'far 'Alī Khān of Poona mentioned in Vol. 2 above.

Dated 2nd Ṣafar, 1225/9th March, 1810.

Other copies: *Ind. Libr.* Asaf p. 1282, No. 64; *For. Libr.* Blum (1926), No. 121.

Ff. 111. S 8·9 x 4·5, 7·2 x 3·5. No *jadwals*. LL 17. Ind. Dakhnī *Nast*. Or. pap. Slightly wormeaten. Cond. good.

Volume 4.

12.

NUZHATU'L-MULŪK (نزهة الملوك).

In this book, the author Sulaymān Muḥammad-e-Bulghārī (fol. 4) narrates a few stories connected with past kings. The stories are embellished with suitable Arabic and Persian poetic quotations. In this MS. the name of the Sulṭān to whom

it is dedicated is left out, evidently with the intention of writing it afterwards in the blank space with red or golden ink. The title is mentioned on fol. 6b. It is divided into 10 chapters, each containing two stories. These stories are related by two beauties گلچهر and سمن بوی in the presence of the king فرخ زاد; they illustrate the 10 chapters which treat of (f. 18) the following subjects:

باب اول در فضیلتِ عدل
„ دوم „ „ حلم
„ سیوم „ „ شجاعت
„ چهارم „ „ سخاوت
„ پنجم „ مذمّت حسد
„ ششم „ فضیلتِ سیاست
„ هفتم „ فضیلتِ امانت
„ هشتم „ آنکه محرم اسرار که تواند بود
„ نهم „ آنکه خدمت ملوك را که لایق باشد
„ دهم „ فضیلتِ توکّل

Beginning: حمد وثنائی که روایح آن (؟) عطر آن جون سنایای صبح

Kashf. Ẓun. mentions an Arabic work of ابوالفرج علی بن الحسین الاصفهانی الکاتب (d. 356 A.H.) under the title of نزهة الملوك والاعیان *

This MS. bears no date of transcription. The name of the copyist is effaced.

Ff. 105. S 8·3 x 4·6, 5 x 2·4. No *jadwals*. LL 15. Very good clear *Nast*. Or. pap. Pages somewhat soiled by damp. Cond. good.

Volume 5.

13.

NUSKHA-E-'ĀLAMGĪRĪ (نسخهٔ عالمگیری).

This is a collection of Letters (called in the colophon نسخهٔ عالمگیری) belonging to the period of Awrangzeb's *Shāhzādagī*,

* Fluegel's ed., No. 13731. The full title is نزهة الملوك والاعیان فی اخبار القیان المغنیات الدوائل لطائف مستحسنه واخبار مستظرفه من اخبار القیان الحسان. It is further stated that the work contains قدیمهن وحدیثهن وشرح احوالهن.

that is, before his accession to the throne. They were written for him by his Munshī (Abu'l-Fatḥ) *Qābilkhān* and revised and corrected by the prince himself. Abu'l-Fatḥ, who received the title of *Qābilkhān* in the first year of the reign of Awrangzeb, retired from office in the second year and died in the fifth (1072–73/1661–63). Describing another collection of letters belonging to the same period and written by the same Munshī, called آداب عالمگیری (collected by Muḥammad Sādiq of Ambāla, the Munshī of Prince Akbar, the youngest son of Awrangzeb), Mr. Najīb Ashraf, M.A., (now Lecturer, Ismā'īl College, Andherī), says in his مقدمهٔ رقعات عالمگیر (pp. 38–41) that a new (hitherto unknown) copy has been discovered by his friend, M. Abū 'Umar Ṣāleḥ Yāfe'ī, (of Hyderabad, Deccan), which contains the letters found in the *Ādāb-e-'Ālamgīrī*, but the number of letters contained in it is very small, the arrangement different, and the introduction entirely different from that of Ṣādiq's collection. From this he concludes that somebody else has also attempted to collect these letters. Then he quotes a passage from the Introduction, which is exactly the same as that with which our MS. opens (unfortunately the first page or pages of our MS. are lost) and which proves beyond doubt that our MS. is another copy of the same collection as has been found by Yāfe'ī. In the passage under reference our MS. adds تهته (not found in Yāfe'ī's copy) after the name of the author ابوالفتح قابل خان مرحوم. The addition of the name Thatha is significant, as it shows that the author belonged to that city in Sind. Another quotation from Yāfe'ī's copy, viz.,

جامعهٔ اوراق که اصحابِ فن آن را دوست دار وکلامِ این قوم را آرزو مند است، کلام الملوك ملوك الکلام دانسته چندین ازان جراید.....فراهم آورد.

given on pp. 39 and 40 of Najīb Ashraf's book reads more correctly in our MS. as follows:

جامعه اوراق که اصحاب فن انشا را دوست دار وکلامِ این قوم را آرزو مند کلام الملوك ملوك الکلام دانسته.....الخ

This collection, as stated by the collector (fol. 1b), is divided

into 9 *Maqālas* as follows:

(۱) عرضداشتهای خلایق پناه بجناب اعلی حضرت
(as in N. Ashraf, i.e. عرائض اورنگ زیب بنام شاهجهان)
(۲) مکتوبات بیگم صاحب وغیره (i.e. مکتوبات اورنگ
زیب بنام بیگم صاحب، جهان آرا وغیره ,, ,, ,,)
(۳) نشانها (i.e. نشانهای اورنگ زیب بنام امرا وغیره ,, ,, ,,)
(٤) نشانهای محمد سلطان که بامرا وغیره نگارش یافته (,, ,, ,,)
(٥) عرایض قابل خان بجناب خلیفهٔ الهی
(i.e. عرایض قابل خان بنام اورنگ زیب ,, ,, ,,)
(۲) عرایض قابل خان به محمد سلطان (,, ,, ,,)
(۷) حسب الامر که قابل خان نوشته (,, ,, ,,)
(۸) القاب وغیره (,, ,, ,,)
(۹) قول نامه که حسب الالتماس محمد مراد بخش
نگارش یافته (,, ,, ,,)

Beginning:

بر شناخت مصداق این اقوال حال سعادت اشتمال مسودات بادشاه جهان پناه محمد اورنگ زیب عالمگیر محی‌الدین غازی که قابل خان مرحوم ابوالفتح تهته در ایام بادشاهزادگیء آنحضرت بموجب امر عالی نگارش نموده وبقلم جواهر رقم آنحضرت پیرایهٔ اصلاح وحلیهٔ تزئین یافته

Undated; but the day, date, month, and place are given. In the colophon it is called نسخهٔ عالمگیری, and it is stated that it was finished on Wednesday, the 21st Ramaẓān, in the village of Medak, Ṣūbah Hyderabad, for Rāi Rāmdās Pandit, by Muḥammad Māh Qādirī.

For Yāfe'īs' copy see above.

Ff. 267. S 9·4 x 5, 7·4 x 3·5. No *jadwals*. LL 15, 17. Ind. *Nast*. Or. pap. Cond. good.

Volume 6.

14.

MU'AYYIDU'L-FUẒALĀ (مؤيد الفضلاء).

A very valuable Persian-Persian dictionary, in which besides Persian words, Arabic and Turkish words and expressions occurring in classical Persian poets are explained by Shaykh Muḥammad b. Shaykh Lāḍ of Delhī, completed (according to Blochmann, *Cotributions* p. 9), 925/1519. The author undertakes to explain all difficult words and phrases occurring in Firdawsī's *Shāhnāma*, Niẓāmī's Poems, Sanā'ī's Poems, *Dīwāns* of Khāqānī, Anwarī, Ẓahīr, Sa'dī, Salmān, Ḥāfiẓ, and 'Abharī. The work is divided into *kitābs*, *bābs*, and *faṣls*. The *kitābs* are arranged alphabetically according to the *first* letter and the *bābs* according to the *last*. Each *bāb* is sub-divided into three *faṣls*; the *first* is devoted to Arabic words and phrases generally found in the works of Persian poets, the *second* to Persian and Pahlawi words, and the *third* to Turkish words.

Our MS. is defective and incomplete. The first three folios and those after the word كريفتن are written in a different hand and supplied later. The other folios are in clear *nasta'līq* and enclosed in golden and blue *jadwals*. The last word explained is ملطوط, and the MS. ends with باب الظاء فصل فى العربى. It once belonged to Mr. 'Abdu'r-Raḥmānkhān, father of the late Ja'far 'Alīkhān of Poona mentioned in Volume 2 above.

Beginning:

محامد متوافره ومدايح متكاثره

The work was lithographed at Lucknow, 1884, and at Cawnpore, 1889.

Other copies: *Ind. Libr.* MF p. 57 No. 38; BORI No. 39; Asaf p. 1462, Nos. 234, 240; Bk ix No. 793; Bh p. 192; Iv-ASB No. 1415; IvC 518; MRD p. 93. *For. Libr.* EIO Nos. 2459–64; EB No. 1720; R ii p. 494; Pert pp. 225–227; Br p. 227.

S 10·1 x 5·6; within *jadwals* 7·9 x 3·7. LL 23 (in the earlier original portion), 17 (in the later). Ind. *Nast.* Or. pap. Cond. good.

Volume 7.

15.

TA'RĪKH-E-AḤMAD SHĀH-E-DURRĀNĪ (تاریخ احمد شاه دُرّانی).

This is a history of the famous Afghān King, Aḥmad Shāh-e-Durrānī (the founder of the modern kingdom of Afghānistān, who reigned from 1160–87/1747–73) by Munshī Maḥmūd b. Ibrāhīm al-Ḥusaynī. The author, who enjoyed the company of Mirzā Mahdī Khān, the famous secretary-historian of Nādir Shāh and author of *Jahāngushā-e-Nādirī*, which was much admired by the Afghān King, was appointed by the latter in 1167/1753–54 to the office of the State Chronicler. He had intended to write an account of His Majesty's glorious deeds. But before he could do so, he received royal orders to write the present work, which records the history of the reign of the Afghān King. Unfortunately our MS. is incomplete. It begins with the commencement of the rule of the King and comes down to the battle with اهل قطغانیه وترکمانیه, which is the last event described here. It ends with the following words:

جمعی از نهنگان لجهٔ شجاعت را از میان بحر خون خوار ودریای آتشبار لشکر نصرت شعار جدا برگزیده وجدا ساخته

Practically the account of the invasion of India is wholly wanting in this MS. A list of contents is given in Rieu i, p. 213.

Beginning: سپاس وستایش بی قیاس پادشاهی را سزاست که معمورهٔ وجود

Other copies: *For. Libr.* R i p. 213b, and iii p. 1054 a X.

S 12·1 x 7·2; within *jadwals* 7·5 x 4·2. LL 13. A beautiful specimen of large bold *Nast.* Lines enclosed in golden *jadwals* and *bainassuṭūr*; wide *ḥāshiya*-space is coloured a dull red and surrounded by a faint blue border. Or. pap. Cond. very good.

Volume 8.

16.

SHARḤ-E-RISĀLA-E-MU'AMMĀ (شرح رسالهٔ معما).

This is an extensive but incomplete commentary on Mīr Ḥasan-e-Ḥusaynī's treatise on *Mu'ammā* or logogriphs. Mīr Ḥu-

saynī of Nīshāpūr, the famous writer of *mu'ammās*, lived at the court of Sulṭān Ḥusayn Mirzā and died in 904/1498. He had composed his great work entitled رساله در معما at the request of میر علی شیر. A Persian commentary on it called *Sharḥ-e-Ruknī* is mentioned n R ii, p. 650, and EB No. 1356, and another in Bk vol. ix, No. 897, but neither of them begins as our MS. does. The commentator's name is not given in the MS. It begins as follows:

بنام آنکه از تالیف وترکیب ✡ معمای جهان را داد ترتیب

with which undoubtedly the *Risāla-e-Mu'ammā* of Mīr Ḥusaynī opens (see RS p. 127, No. 194). After this the commentary begins with the following words:

ظاهر آن می نماید که لفظ بنام که بمعنی جار ومجرور ست متعلق باشد بلفظ ابتداء میکنم

The first page is mutilated; a few words towards the end of it are wanting. Names are written and textual couplets over-lined in red ink. The last *mu'ammā* explained is in the name of غیاث. It begins with باخسته دلان حکایتی فرمودی. The MS. ends with the following words:

از جزو ثالث مسما قصد کرده شده وحصول

Ff. 283. S 10 x 6·5; within *jadwals* 5·9 x 3·1. *Jadwals* of two red lines and one blue. Ind. *Nast.* Or. pap. Cond. good.

Volume 9.

17.

TA'RĪKH-E-FIRISHTA (تاریخ فرشته).

This is the first volume of the famous general history of India, from the oldest times to 1015/1606–07, also called گلشن ابراهیمی and تاریخ نورسنامهٔ فرشته, composed by Muḥd. Qāsim Hindūshāh of Astarābād, commonly known as *Firishta*. This work was dedicated by the author to his patron, Ibrāhīm 'Ādil Shāh of Bijapur, (988–1037/1580–1627). The author was born at Astarābād in 960/1552–53. He came to India with his

father, in early life, entered the service of Murtaẓā Niẓām Shāh of Ahmednagar (972–996/1565–1588), and was appointed captain of the royal guard. But when his patron was murdered, he left Ahmednagar for Bijapur in 998/1589–90, and was patronized by Ibrāhīm ʻĀdil Shāh II, (988–1037/1580–1627), who commanded him to write this history. When it was completed it was presented to him in 1015/1606–07. The ʻĀdil Shāh sent Firishta on an embassy to Jahāngīr at Lahore. Besides this history, he wrote a medical work entitled دستور الاطبا. For further details of his life and work see BL i Nos. 536–540, Morl pp. 63–68, Bk Nos. 538–39, and Elliot vi. Lithographed in Bombay and Poona, 1831, 32; 2nd ed. Lucknow, 1281/1864–65. The *Ta'rīkh* was translated into English by J. Briggs in his *History of the Rise of the Mahomedan Power in India*, 4 Vols., Lond. 1829, (with the exception of the XIIth *maqāla*, which deals with the Muslim saints of India). Regarding this translation Dr. Rieu remarks: "It is much to be regretted that the incon-"testable usefulness of General Briggs' valuable work should "have been in some measure impaired by a general looseness of "translation, occasional inaccuracy in the writing of proper names, "and, above all, by frequent and arbitrary omissions."* See also Raverty's remarks in the Introd. to his translation of *Ṭaba-qāt-e-Nāṣirī*. Former translations of select portions of the same work are Dow's *History of Hindostan*, Lond., 1768; J. Scott's *History of Dekkan*, Shrewsbury, 1794; and Anderson's *Account of Malabar*, Asiatic Miscellany, 1786. The whole work is divided into a *Muqaddama*, 12 *Maqālas*, and a *Khātima*. Our MS. is the first vol., which ends with the death of Akbar, 1014/1605, i.e., with the end of *Maqāla* II. On fol. 1b, a list is given of the names of the 12 Shīʻa Imāms and the عشرهٔ مبشره in red ink. On thc same page is written in black ink the wellknown tradition of the Prophet concerning the 73 divisions of his followers, together with a Persian translation of it. Fol. 2 contains the names of the martyrs who fell in the battle of Karbalā. Sources of the history on fol. 6a and b. Fols. 2–59 and 64 and 65 on blue paper.

* Rieu, *Pers. Cat.* vol. i, pp. 225-226.

Beginning (fol. 2b): پیش وجود همه آیندکان ٭ بیش بقای همه پایندکان

Dated the 20th Z. Qa'd., 1256/13th Janu., 1841. Copied by the order of Sayyed Muḥammad-e-Ḥusaynī at Bijapur by Ghulām Muḥyu'd-Dīn Manẓūr.

Other copies: *Ind. Libr.* MF p. 90, Nos. 33–36; BISM Nos. 53–55; AIA; BM No. 15; Bk Nos. 538–39; IvASB Nos. 135–39. *For. Libr.* R i p. 225 et seq; EIO Nos. 291–302; EB No. 217; Morl pp. 63–69; Br Nos. 82–83; Pr Nos. 433, 462–68 Br Sup Hnd Nos. 1100, 1103; Lind p. 224; Edin No. 200; etc.

S 12·2 x 8; within *jadwals* 9·6 or 9·3 x 5·1. *Jadwals* of red double ruled lines. LL 17. Ind. *Nast.* Europ. pap. Cond. good.

Volume 10.

18.

RIYĀẒU'L-INSHĀ (رياض الانشاء).

This is a collection of Letters, official and private, written by عمادالدين محمود بن محمد گيلانی (خواجه جهان) better known as خواجه محمود گاوان, the celebrated minister of the Bahmanī Sulṭāns. The Khwāja was born in 1405 A.D. at Qāwān (in Gīlān), from which he came to be known in India as Gāwān. While returning from a pilgrimage to Mecca, he visited India as a merchant, landed at Dabhol, and proceeded to Bidar, the Bahmanid capital, where he was well received by the reigning Sulṭān, who appointed him, in course of time, to posts of great responsibility, trust, and power. He established peace and order in Telingana and other parts of the kingdom and conquered the Konkan and Goa. "But the chief service which he rendered to the Bahmanid kingdom was the reform of its administration" (Haig). At last Jealousy brought about his ruin, and he was mercilessly beheaded in 886/1481 by order of Sulṭān Muḥammadshāh-e-Bahmanī (867–887/1463–82). For his life see *Encyc. of Islam*, where a Bibl. is also given. This collection of elegant letters is sometimes called روضة الانشا, but here on page 15, it is called رياض الانشا. It is written in a highflown, artistic style, freely mixed with Arabic quotations from the Qur'ān, the Traditions, and Arabic and Persian Poets, and interspersed with lines of his own composition. Some of the letters are of

historical interest, e.g., the one written to the famous poet Jāmī inviting him to come to the Deccan (pp. 24–29), another to Khwāja 'Ubaydu'llāh (pp. 29–39), a third to Sulṭān Muḥammad b. Sulṭān Murād Beg Rūmī (pp. 39–44), a fourth to Sharafu'd-Dīn 'Alī-e-Yazdī, a fifth to Maḥmūd Shāh-e-Gujrātī on behalf of the author's patron Muḥammad Shāh-e-Bahmanī, and a sixth to the comtemporary ruler of Gīlān. There are also letters addressed to ministers, the author's brother, his own son, and other relatives. Besides this collection of letters, he also wrote مناظر الانشاء on Epistolography and elegant prose-composition, with special reference to Rhetoric, Prosody, and Figures of Speech.

Beginning : يا من توحد ببدايع الابداع والانشاء

On fol. 1a there is a round seal, which reads كبير گشت ز مهر علی شجاعت خان, and below it to the left, the following memorandum note is written :

كتاب انشاء خواجهٔ جهان جلد باترنج طلا وجدول نقره وخط روشن جمع كتابخانهٔ عامره اقبال واجلال پناه حشمت وشوكت دستگاه خان عالی شان سعادت نشان شجاعت خان شده بتاريخ ٢٦ رجب

Undated. There is no colophon, and so it is difficult to determine whether the volume is complete or not.

Other copies : *Ind. Libr.* BORI No. 126 ; Asaf. i p. 126, Nos. 148 and 46 ; GOLM p. 8 ; IvASB Nos. 343–345 ; IvC No. 128. *For. Libr.* EIO Nos. 2044, 2045 ; Bl i Nos. 689, 690 ; EB No. 1349 ; R p. 983 ; Fl i pp. 261–264 ; Dorn C p. 416 ; Br Sup Hnd No. 727.

Ff. 257. S 10·2 x 6·2, 5·7 x 3·5. No *jadwals*. LL 15. Ind. *Nast.*, and somewhat mixed up with *Shikasta* ; a red line drawn over Arabic quotations. Or. pap. Ink is eating into the paper, which shows signs of age. Slightly wormeaten. Cond. good.

Volume 11.

19.

LĪLĀWATĪ (ليلاوتی).

The Persian translation of Bhāskarāchārya's celebrated work on Arithmetic and Geometry, made by Fayẓī by the order

of Akbar in 995/1587 (fol. 2b). Fayẓī, the poet laureate of Akbar and elder brother of Abu'l-Faẓl, was born at Agra in 954/1547–48, and died on the 10th Ṣafar, 1004/5th October, 1595. He was a deep scholar of Arabic, Persian and Sanskrit literatures, and well versed in theology, philosophy, philology, history, epistolography etc. Besides a *Dīwān*, he is said to have written a hundred books. He had projected a complete parallel to the *khamsa* of Niẓāmī (see Vol. 13, of the Bombay University Collection noticed below). Besides translating *Līlāwatī* and the *Mahābhārat* from Sanskrit, he wrote a Commentary on the Qur'ān, called سواطع الالہام. This as well as his other work, موارد الکلم * contain no dotted letters, and is an imperishable monument to his genius. For his life etc., see دربار اکبری, شعرالعجم, ماثرالامرا, اکبر نامہ, ماثرالکرام (vol. iii, pp. 716–738), آئین اکبری, منتخب التواریخ (vol. iii, pp. 299–310, from which a passage is translated in Elliot's *History of India*, vol. v, pp. 544–93; Blochmann's *Ā'īn-e-Akbarī*, p. 490, etc. A good sketch of his life is given in Bk ii, No. 261. In the preface, after a panegyric on Akbar, Fayẓī says (fols. 2a and b) that by the order of the Emperor, he translated into Persian the *Līlāwatī* from the Hīndī (i.e. Sanskrit), composed by *Bhāskarāchārya* (بھاسکراچارج, fol. 2b), a native of Bidar in the Deccan. The date of the composition of this work, continues Fayẓī, is not known, but that the Pandit wrote his other work on Astronomy entitled کرن کتوہل (fol. 2b, line 6) (not بیکرن کتوہل as in Rieu p. 450), in the year 1105 of the Shālivahān era, (1183 A.D.) wellknown in Hindosthān, i.e., 405 lunar years (not 373 as in Rieu) before the "current year", i.e., the 32nd of the Ilāhī era (995/1587). Weber (*Ind. Lit.* p. 261) also says that *Karana Kutuhala* was completed in Sake 1105/1183. M. 'Abdu'l Muqtadir (Bk xi, No. 1031) calls it بکرن کتوہل (probably after Rieu, which is evidently a mistake for کرن کتوہل, the first letter 'b' is part of the preceding expression موسوم بہ) and assigns to *it* the date 995/1587, which is a mistake for the date of the completion of Fayẓī's translation of the *Līlāwatī*.

* *Mawāridu'l-Kilam*, not *Kalām* as read by Brockl. ii, p. 417. The full title is موارد الکلم وسلک الدرر الحکم.

According to Lassen,† Bhāskarāchārya flourished about 1150 A.D. After the above reference to Bhāskarāchārya, Fayẓī mentions what he had heard about the circumstances which led to the composition of the work in the name of the Pandit's daughter, Līlāwatī. He adds that the translation was made with the help of expert astronomers from the Deccan and that the Sanskrit technical terms were allowed to remain as they were in the original.

Colebrooke's translation of the original Sanskrit was published in 1817 in London; and its second edition with the addition of notes and the Sanskrit text was issued by H. C. Banerji at Calcutta, 1927. On comparing the Persian manuscript with Mr. Banerji's edition, I find that it ends with the XIth Chapter on the Shadow of a Gnomon. This MS. is, therefore, incomplete, the last two chapters having been left out. In this MS. some examples, diagrams, and a few headings of sections are given in red ink; in other places blank spaces are left for the insertion af similar entries and figures. بدائع الفنون, a treatise on Arithmetic, based on the *Līlāwatī* is in the nature of a commentary on it. It is dedicated to the Emperor Awrangzeb and is mentioned in EIO No. 2259 and IvASB No. 1497. The name of the author, as given in the former, is Dharam Narāyan, but in the latter it is mentioned as Mednīmal, son of Dharamdās Narāyan. A Persian adaptation entitled مفتاح العجایب or ترجمهٔ لیلاوتی is mentioned in MRD. by قاضی حسن ابن خواجه محمد طاهر

Beginning: اول زثنای پادشاهی کویم ٭ وانکه زستایش الهی کویم

Other copies: *Ind. Libr.* BUL No. 9; MF p. 37, No. 69; JMB p. 415, No. 2768; Asaf vol. i p. 818, No. 181; MUA p. 21, No. 511 (i); Bk xi No. 1031; IvASB No. 1694. *For. Libr.* R ii p. 449; EIO Nos. 1998–2000; R Br p. 116; Pr No. 1084; Lind p. 115.

Undated. But on the fly leaf an oval seal bears the name of 'Abdu'l-Ḥamīd, below which is the remark سیوم ' عرض دیده شد شهر ربیع الثانی سنه ٤١. This year is probably the *julūs* year of Awrangzeb's reign. If so, the date of the seal would be 1098/

† *Ind. Alt.*, vol. iv, p. 848; see MF p. 37, No. 69.

1686–87. On fol. 1a, in the left hand corner, is written the title of the book; and at the bottom of the page, a memorandum note says that the MS. once belonged to 'Abdu'llāh, son of Muḥammad Mīrak, son of 'Abdu'l-Ḥamīd (in all probability identical with the name in the seal), and that it came to Aḥmad, son of 'Abdu'llāh, who bestowed it upon his son, Khwājā Muḥammad Mīrak, dated 1148/1735–36.

Ff. 76. S 9·5 x 5·2, 5·8 x 2·8. LL 13. No *jadwals*. Fine Ind. *Nast*. Blank spaces left in several places for headings and diagrams or examples. Glazed Ind. paper. Slightly wormeaten. Cond. good.

Volume 12.

20.

'NĀMA-E-KHIYĀLĀT' (نامهٔ خیالات').

Called here نامهٔ خیالات, but noticed by Dr. Ethe (EIO No. 1221) under the *title* of انشاء امیر خسرو and by M. Ivanow (IvC No. 126) under that of عنوان نامهٔ خیالات. The latter are the words with which the work (both in the copy of M. Ivanow and in this copy, but not in that of the India Office) opens, but which can hardly give it the abovementioned title. The opening sentence runs as follows:

عنوان نامهٔ خیالات از مثنوی صاحب کمالات صوری ومعنوی امیر خسروی دهلوی بیاراست

Describing the copy in the India Office, Dr. Ethe says: "Letters on Sufic topics, mystic love, Persian and Indian music, and similar subjects, written in a very flowery prose style, intermixed with *numerous verses*, by *Amīr Khusraw*, *forming a sequel to the preceding work on Epistolography*, the رسائل اعجاز." M. Ivanow observes, in the description of his copy, that it is "a short collection of epistolary specimens, chiefly dealing with Sufic matters *by the same Amīr Khusraw*. It is also called "انشاء امیر خسرو". Both the scholars have taken it to be a work of the famous Dehli poet. On a close examination, however, I find that the internal evidence is so strong against that view that *it is impossible* to attribute it to him. Many of the

"numerous verses" quoted in the Letters are introduced by the names of their authors, such as Rūmī, Niẓāmī, 'Aṭṭār, Pīr-e-Anṣār, Sanā'ī, and others. But amongst these are also to be found Ḥāfiẓ (ff. 9b, 11, 13, 15b, and 17), Kātibī (f. 14b), Shāhī-e-Sabzawārī (f. 15b), Hilālī (f. 21b), and Bahrām Saqqā-e-Bardawānī (as in the copy in Vol. 46 below), who died 66, 114, 132, 211, and 245 years respectively after Khusraw! In this copy (f. 6b) instead of Bahrām, Ṭālib Kalīm is mentioned, who died 336 years after Khusraw! Again, the author advises his son, in a lengthy letter (reproduced in full in the copy in Vol. 46 below, but incomplete here), to read the عیار دانش, which is a wellknown work of Abu'l-Faẓl, who died 286 years after Amīr Khusraw!

In addition to the love letters written by the author to his friends, in which he uses technical terms relating to music, the rainy season, the games of chess and *ganjafa*, archery, the names of Indian flowers, etc., there is a letter addressed to one Sayyed Shamsu'd-Dīn, whose advent into the Deccan (? f. 12) is said to have proved very beneficial to the people. There is another letter addressed to one Miān 'Abdu'sh-Shakūr (f. 12). The author says that on receipt of a letter from him, he opened for an omen the copy of *Dīwān-e-Ḥāfiẓ* which he had before him at the time (f. 13). Another letter on f. 15b refers to the death of an admired friend of the writer, who fell in the 'assault on Qandahār'. It seems that the work has been compiled by some Shī'a scholar [for he says that salvation depends upon one's loving the *Ahl-e-Bayt* and that he who loves them is a saint like Bāyazīd, but that he who does not is associated with Yazīd (Bā-Yazīd)], who lived in XI c/XVII c.

Beginning as stated above with:

عنوان نامهٔ خیالات از مثنوی صاحب کمالات صوری ومعنوی امیر خسروی

The MS. is incomplete. The words (occuring in a long letter addressed to his son) with which it ends are:

از برکت این فنا فی الله نیز دست خواهد داد

For the remaining portion of this letter and subsequent *maktūbs*, see Vol. 46 below.

Ff. 22–23b contain the concluding portion of a Persian *maṣnawī* dealing with the Prophet's efforts to obtain salvation for his followers and his daughter's supplication for the same. On f. 23b, lines 2 and 3 run as follows:

گفت می گوید خداوند ای رسول ✡ من دعای فاطمه کردم قبول
جمله امت را بیامرزیدمش ✡ از سر لطف وکرم بخشیدمش
گر طلب کردی همه خلق جهان ✡ جمله را بخشیدمی در یك زمان

The last couplet is:

هر کسی کو دوست دار مصطفی است ✡ دوستدار چار یار باصفاست

Not dated.

Other copies: *Ind. Libr.* Vol. 46, MS. No. 86, below; IvC No. 126. *For. Libr.* EIO No. 1221.

Ff. 23. S 9.9 x 5.9, 7.6 x 4. LL 19 or 18. No *jadwals*. Or. pap. The style of handwriting employed in the verses at the end is ordinary *Nast*, while that employed for the Letters is *Nast.* mixed with *Shik*. Cond. good.

Volume 13.

21.

INTIKHĀB AZ MUNTAKHAB-E-ḤADĪQA (انتخاب از منتخب حدیقه).

This MS. contains selections (انتخاب) from earlier selections (منتخب) from Sanā'ī's famous poem, the *Ḥadīqa*, said to have been made by Farīdu'd-Dīn *'Aṭṭār* (d. 627/1228). Abu'l-Majd Majdūd b. Ādam *Sanā'ī* (born about 464/1071–72) sang the praises of the Ghaznawid Sulṭān Bahrām Shāh (512–547/1118–1152) and the Saljūqid Sanjar (511–552/1117–1157), wrote the *Ḥadīqa* in 525/1131 and six other *maṣnawīs*, and died in all probability in 545/1150–51. For his life and work, see Br. *Lit. Hist. Pers.*, vol. ii; She'ru'l-'Ajam; EB; EIO; R; and Bk No. 17, where the question of the authorship of the غریب نامه, attributed to Sanā'ī by Dr. Ethe, is fully discussed and the

maṣnawī is correctly attributed to Banā'ī and not to Sanā'ī. Regarding the conflict of dates, see EB and EIO; but the latest contribution to the study of the dates of his birth, death, and composition of the *Ḥadīqa* is an article in Urdu by the learned Mawlawī Sayyed Sulaymān Nadwī, Director of the Shiblī Academy at A'ẓamgarh, published in the *Ma'ārif* of March, 1933. For a life of 'Aṭṭār, see Vol. 24 below. On folio No. 1 a memorandum note says that it is (سنائی) منتخب حدیقهٔ ثنائی, and that it consists of 1,001 couplets. It also appears from this note that the MS. once belonged to Muḥammad Amīn and that afterwards it became the property of one قبول الله. Some selections consisting of about 1,200 couplets of Sanā'ī's voluminous *Ḥadīqa* are attributed to Farīdu'd-Dīn *'Aṭṭār*. They are called منتخب حدیقه (see Bk Nos. 19 and 20). He is said to have made a subsequent abridgement of this *Muntakhab*, consisting of 1,001 couplets included in the MS. under notice. On fol. 2 the author says:

[پیش ازین] داعی از پی سببی ✡ کرده بود از حدیقه منتخبی
[دوستی در کمال] سیرت فرد ✡ روزی آن منتخب مطالعه کرد
[کفت ازین جمله] باز بیرون آر ✡ انتخابی برای استحضار
خاطر آن التماس اجابت کرد ✡ ازوی این مختصر برون آورد
هست بر وفق اسم ذات وصفات ✡ عدد آن هزار و یك ابیات

Although it is stated here and also on fol. 1a that the MS. consists of 1,001 couplets, yet this MS. actually contains 944 verses only. The Bankipur copy contains about 800 verses. The last couplet here is:

پانصد وبست وچار وفته ز عام ✡ پانصد وبست وپنج گشته تمام

after which there are the catchwords: وابد الدهر ازو, from which it is clear that the copy is incomplete. The date 525/1131 is the date of the completion of Sanā'ī's *Ḥadīqa*. The blank spaces in the body of the text are meant for the headings of sections, not given here but mentioned in EIO No. 925.

Beginning: حمد بی حد صفات یزدانرا ✡ مدح بی قدح ذات سبحان را

Other copies: *Ind. Libr.* Bk No. 20; IvASB No. 446; Spr p. 353. *For. Libr.* Flug i p. 501; EB No. 536; EIO No. 925; and Pert Berl p. 750.

Ff. 36. S 7·5 x 4·5, 4·8 x 2·3. LL 15. Fine Persian *Nast.* Or. pap. *nuqra-afshān.* Some pages are repaired and mounted. Spaces for headings of sections left blank. On fol. 36b some talismanic charms and magical figures; so also on the fly-leaf. Cond. good.

Volume 14.

22.

QAṢĀ'ID-E-MASHRABĪ (قصائد مشربی).

The volume bears the title of *Dīwān-e-Khāqānī*, but a careful examination has revealed the fact that it is a composite MS., the first part of which consists of *qaṣā'id* and the second of a *maṣnawī*. Some of the *qaṣīdas* are in imitation of those of Khāqānī, and that is probably the reason why the volume has been labelled *Dīwān-e-Khāqānī*. On fol. 5 the *qaṣīda* which opens with:

خود را باصل خویش بصد فن در آورم ✡ لولو به بحر ولعل بمعدن در آورم

is in imitation of Khāqānī's *qaṣida*, beginning with:

هر صبح پای صبر بدامن در آورم ✡ پرگار عجز گرد دل وتن در آورم

On fol. 6b the *qaṣīda* which begins with:

طبع دل داغ تمنا بر نتابد بیش ازین ✡ دوش سر هم بار سودا بر نتابد بیش ازین

is in imitation of Khāqānī's poem which opens with the following couplet:

کوی عشق آمد شدِ ما بر نتابد بیش ازین ✡ دامنِ تر بردن آنجا بر نتابد بیش ازین

The poem on fol. 8 commencing with:

کو بخت که کام جان به بینم ✡ کام از لب دلستان به بینم

has for its model Khāqānī's *qaṣīda* beginning with:

هر صبح که نو جهان به بینم ✡ از منزل جان نشان به بینم

These *qaṣīdas* are in praise of the Arabian Prophet and his four orthodox companions (fols. 8, 10a, and 10b), which shows that

the poet was a Sunnī. The *takhallus* of the poet is *Mashrabī* and is mentioned on

Fol. 3b, last line: کین مشربی که کوهر فرصت ز دست داد

Fol. 5, line 8: مشربی وش التجا در حضرتت آورده ام

Fol. 8, line 12: مشربی عهد وفا با آل واصحاب تو بست

Fol. 10b, line 6: در درگاه تو مشربی را

Fol. 13, line 9: مشربی سر بعرش می ساید

On fols. 13b and 14 there is a poem in praise of the saintly person Khwāja Khāwand Maḥmūd:

✡ خواجهٔ عالی نسب خاوند محمود آنکه هست ✡

✡ در جهان معرفت صاحبدلان را پیشوا ✡

On fol. 21b, referring to the advent of the same person into Kashmir as his guest, he says:

✡ آب ونانم نیست جز خون دل ولخت جگر ✡

✡ چون کنم کز جان عزیزی بر سرم مهمان رسید ✡

✡ عالمی دلشاد ودر هر خانهٔ سوری دگر ✡

✡ شهریان را تا نوید حضرت ایشان رسید ✡

✡ هست جای شادمانی زانکه در کشمیریان ✡

✡ قطب حق پیرخلایق مرشد دوران رسید ✡

✡ خواجهٔ والاگهر خاوند محمود آنکه فیض ✡

✡ از وجودش ظاهر وباطن بمشتاقان رسید ✡

This Khwāja Khāwand Maḥmūd was an influential Ṣūfī of the Naqshbandī school, who originally belonged to Bukhārā and who, after travelling through Gujarat and Hindostān, went to Kashmīr in the days when it was governed by Ẓafar Khān on behalf of the Moghuls of Delhi (Dehlī). The Khwāja is said to have built a *khānqāh* and a mosque there and to have died

at Lahore in1050/1640–41 (*Ta'rīkh-e-Kashmīr-e-A'ẓamī*, Lahore, 1303 A.H., pp. 138–39), or 1052/1642 (IvASB No. 1275).

Beginning: توفیق حمد میطلبم اول از خدا ✡ ونکه سپاس وحمد بکویم خدایرا

The MS. is incomplete. The last line on fol. 21b runs as follows:

✡ چرخ کابواب کشایش بر خلایق بسته است ✡

✡ بر درت مانند مفتاح از بن دندان رسید ✡

after which there are the catchwords: ای مانده.

On fol. 22 begins the other part of the MS. as follows:

ای مانده جدا زآستانت ✡ افتاد بورطهٔ جدائی

Copies of the *qaṣā'id* seem to be very rare. The *qaṣā'id* of *Mashrabī* of Mashhad (before 1042/1632–33) are quoted in EB No. 1094.

The MS. is not dated.

Ff 29. S 7.2 x 3.7, 4.5 and 4.8 x 1.9 and 2.3. No *jadwals*. LL 15. *Nast*. Or. pap. Stickiness of ink has spoiled the writing on some pages, e.g., on 19b. Blank spaces just before the commencement of the poems are meant for headings. Fol. 1, repaired and mounted. Slightly wormeaten. Cond. fair.

Volume 15.

23.

MIFTĀḤ-E-SHIKĀR (مفتاح شکار).

The title appears on fol. 2b, lines 10 and 11, as مفتاح اشکار. It is a short treatise on Falconry by Nūr Muḥammad (fol. 2b, line 1) of مندهانی, and is dedicated to the Emperor Awrangzeb, who is referred to (fol. 2, line 12) as the reigning monarch. The author says (fol. 17) that originally he came from Tabrīz, but that for some time past he had been staying in the Punjāb. He wanted to open the book with an account of باز, which the Indians preferred to شنقار, while the Turanians gave preference to the latter. But as a friend suggested to him that at the beginning of the book he should first deal with شنقار, he had done so. The first chapter, therefore, opens with وصف شنقار,

and three chapters are devoted to this bird. Chapter IV is devoted to باز (fol. 22). After dealing with various kinds of hunting birds, he devotes Chapter XVI (fol. 49) to the treatment of their ailments. On fol. 61b there is an ode of Ḥāfiẓ, and there is one by Kalīm on fol. 62. On fol. 62b some quatrains and on fols. 63 and 63b a few stray verses are written.

Beginning :

حمد بی عدد مر قادری را سزد که وجود آدم را بکلهای فی احسن تقویم زیبا وشکفته گردانید

Dated 25th Rab. II, 1078/4th October, 1667, on which date it was copied by Shamsu'd-Dīn Md. Qurayshī, son of Mehr-'Alī Khaṭīb-e-Multān 'Abbāsi Hāshimī.

Ff. 63. S 8·3 x 5, 6·3 x 3·3. LL 13. No *jadwals*. Ind. *Nast*. Or. pap. Some fols. lightly coloured. Slightly wormeaten. Cond. good.

Volume 16.

TUḤFA-E-SĀMĪ WA DĪWĀN-E-RĀHIB (تحفهٔ سامی ودیوان راهب).

This volume contains two different books, viz., (1) *Dīwān-e-Rāhib* and (2) *Tuḥfa-e-Sāmī*.

24. *Dīwān-e-Rāhib* (دیوان راهب).

The *Dīwān* is a collection of peoms by one 'Alī Beg *Rāhib* of Baghdād, who lived as a merchant in India and died at Hyderabad (Deccan). It covers fols. 1b to 24, and begins with

ای کره از حسرت لعل تو در دل تاك را ✲ جلوه‌ات در بالش آرد دودمان خاك را

Fols. 25a–30 contain a prose account of Tīmūr, the writer of which says that it is an abridged account of the Amīr and that, if any one wants to know more details of his career, he should refer to the *Ḥabību's-Siyar*. On fol. 31b are found the first three couplets of *Tuḥfa-e-Sāmī*, which begins on fol. 32b. The title on the label of the cover, namely, درة التاج, is taken from the third couplet at the beginning of the book.

25. *Tuḥfa-e-Sāmī* (تحفهٔ سامی).

The *Tuḥfa* is a biography of Persian poets, who flourished towards the close of the IXc/XVc and during the first half of the Xc/XVIc. Referring to this valuable biography the late Prof. Browne says (*Lit. Hist. Pers.*, vol. iv, p. 25): (it) "is another work which urgently needs publication." The title is mentioned on fol. 35, and the name of the author is given on fol. 33 as ابن اسماعیل الحسنی سام. He is no other than Sām Mīrzā, son of Shāh Ismā'īl, who was born in 923/1517 and who lived at Herāt from 928–30/1521–22 to 1523–24, as its titular governor. He rebelled in 969/1561–62 against his brother, Shāh Ṭahmāsp, was put in prison, and, on the accession of Shāh Ismā'īl II, was put to death in 984/1570. See *Ḥabību's-Siyar*, vol. iii, *juz* 4. The author gives a short autobiographical account and quotes his own lines towards the end of the book. The *Tuḥfa* may be considered as a continuation of *Bahāristān*, the *Majālisu'l-'Ushshāq*, and the *Tazkira-e-Dawlat-Shāhī*. The date of composition is not mentioned in the preface; but in the body of the work, on fol. 49b, it is found as 956/1549 (تا حال که ۹۵۶ است); while in other copies, e.g., in Rieu, it is 957/1550. It is divided into a *tanbīh*, seven *ṣaḥīfas*, and a *ẕayl*.

Ṣaḥīfa No. 1 (fol. 36) deals with Shāh Ismā'īl and his children,
" " 2 (" 52) with great *Sādāt* and *'Ulamā*, in two parts,
" " 3 (" 82b) " *Wazīrs* and other men of pen,
" " 4 (" 89b) " great personages, who occasionally wrote poetry,
" " 5 (" 109b) " Poets, in two *maṭla's*,
" " 6 (" 167b) " Turkish Poets, and
" " 7 (" 180b) " the Humourists and minor Poets.

Beginning (fol. 32b): بصفات الجلال والاکرام * لله الحمد قبل کل کلام

On fol. 1a there is a round seal bearing the following legend: الواثق بالله محمد ابن عبد الله. The seal is repeated on fol. 32 (where the date in it is quite clear, namely, 1007/1598–99) and at the end of the volume also.

Acting on the hint made by Professor Browne regarding the "urgent need of the publication" of the *Tuḥfa*, Mawlawī Iqbāl Ḥusayn, M.A., B.L., has recently edited it on behalf of the University of Patna. The publication has been ably reviewed by Mawlawī Sayyed Sulaymān Nadwī in his monthly, *Ma'ārif*, for November, 1934. It is stated in the review that the edition is based on two very old MSS. of the book preserved in the Oriental Library at Patna. Both these MSS. were transcribed during the life-time of the author; one is dated 968, i.e., 16 years, and the other 971, i.e., 13 years before his death. The learned reviewer further observes that, if the editor of the *Tuḥfa* had collated other later MSS. also, he would have been able to detect whether any later additions to the text had been made by the author before his death. He also states that other copies of the work exist at the following places: Kabul (dated 972), Habib Ganj, Aligarh (986), Lahore (Professor Āẕar's copy, 996, and Professor Shafī"s copy, 1197), Hyderabad, Deccan, (a defective copy belonging to Ḥakīm Muẓaffar Ḥusayn and another in the library of Nawwāb Sālār Jang Bahādur). Our MS., though not dated, must have been copied before 1007 A.H.

Other copies: *Ind. Libr.* Besides those mentioned above, Bk viii No. 682; IvASB No. 923 (200), a short extract. *For. Libr.* R p. 367–368; RS No. 103; Pr p. 600 sq.; Fl ii p. 367; Lind p. 228; EIO Nos. 665–666. Br Sup Hnd No. 272.

Ff. 190. S 8.6 x 4.7, 6.2 x 3.1 and 6.8 x 3.3. LL 14, 15, 19. *Nast.* Or. pap. Slightly wormeaten. Strong leather binding with flap. Cond. good.

Volume 17.

26.

ASHJĀR WA AṢMĀR (اشجار واثمار).

This is a very rare and unpublished work on Judicial astrology by علاء المنجم البخارى known as علی شاه بن محمد بن قاسم الخوارزمی, (fol. 7b). It is mentioned in the *Kashfu'ẓ-Ẓunūn* as follows:

اشجار والاثمار فی الاحکام، فارسی لعلی شاه محمد بن قاسم الخوارزمی المعروف بالعلاء البخاری المنجم ـ الفه لشمس الدین خواجه محمد

In the introduction the author says that the minister شمس الدنيا الدين سيف‌الاسلام والمسلمين عمدة الملوك والسلاطين محمد بن صدر السعيد سيف‌الدين احمد شاه بن صدرالسعيد بدرالدين مبارك شاه was very kind to him. As the minister's two sons, سيف‌الدن احمد شاه and بدرالدين مبارکشاه, were desirous of studying astrology, our author was requested to compose a book containing all useful information regarding the science. Though he was old and infirm, he complied with the request. The date of composition is not given in the preface, nor is there a colophon at the end. There are, however, several passages in the book itself which supply us with interesting biographical details. From them we learn not only some particulars of his family, early life, study, acquirements, the vicissitudes of fortune he went through, etc., but we can deduce the date of his birth and of the composition of the book as well. We learn that he was the author of a *Dīwān* and of an astronomical work entitled زیج عمده, that (fol. 69b) on the morning of 27th Ramaẓān of the year 662/23rd July, 1264, there appeared in the east a comet as large as a man's head, that smoke rose out of it so that it appeared to be burning, and that it declined every night and finally disappeared in the south-west. We also learn that this heavenly visitor was supposed to forebode evil to the countries over which it passed, namely, Tibet, Turkistān, Khotan, Kāshghar, Farghāna, Trans-Oxiana, and Khorāsān, that its duration was 85 days, and that in its train followed pestilence, plague, plunder, and pillage, culminating in fights and battles and deaths of princes and kings. Our author further informs us that in 666/1267–68 there occurred a conjunction of two inauspicious planets in the sign of the Cancer (fol. 70), which greatly augmented the misery of the people, that Burāq raided and plundered Khorāsān, but that he was subsequently defeated by Abāqā and that he died later in Trans-Oxiana. We are also informed that Nīshāpur suffered from a severe earthquake shock, which continued to be felt throughout Khorāsān for seven years, in consequence of which "the very bricks of the city shook and "separated from one another, and black water came out of the "soil," that the modern city was founded a league farther from the old site, that in 671/1273 Abāqā's army entered Bukhārā

and a general massacre of the old and young took place, and that the survivors were exiled to Khorāsān. The author further states (fol. 70b):

چون خلایق بسیار بود و ضبط نمی توانستند آورد بیشتری از مردم بکریخت وبازکشت ودیکربار بخارا خوش شد وانبوه، اما آنچه از جیحون بکذرانیده بودند بچکان وجوانان را بفروختند وباقی را کرسنه وبرهنه سر بزمین ایران دادند وازینست که از در خطای تا بخارا خلایق را در ولایتهای ایران همه بخاری میخوانند، اما بعد ازان غارت بزرك چون مردم جمع شدند در بخارا سیزده کرّت دیکر غارت کردند تا چنان شد که دروی بجز وحوش نمی باشید وقصیدهٔ کفته ایم این حالات را وذکر غارت واسیر شدن فرزند خود کرده، چون اورا بعد از دوسال در سیاه کوه بخریدم که بنده شده بود بسر روضهٔ مقدسهٔ امیرالمومنین وامام المتقین علی ابن ابی طالب بردم وقصیدهٔ دیکر در مدح ایشان کفتم و بر سر تربت بخواندم شب آدینه که اصحاب بغداد حاضر بودند وهر دوقصیده در دیوان اشعار بنده ثبت است وذکر اسیر وغارت شدن این پسر در دیباچهٔ زیج عمده که ساخته ام رفته است وماکه در این اقلیم افتاده ایم وسرکردان مانده سبب اینست وپانزده سال از واقعهٔ غارت بخارا کذشته است هنوز جمع نمی آئیم وآرام نمی کیریم بکوشه وهرروز وهر لحظه چیزی بتن ودل می رسد که سبب هزار غم واندیشه می شود وتمنای مرك می بریم و درتدبیر کار خود عاجز مانده. نظم ✡ چیست تدبیر که تدبیر بدست کس نیست ✡ اللهم احفظنا من هذه الشدائد والبلایا.

In the section dealing with conjunctions (قرانات), after mentioning the conjunctions of the years 623/1226 and 684/1285–86, he refers (fol. 40b) to the historic assemblage of the planets in the mansion of the Libra, which took place in the days of Anwarī, and adds that, judging from subsequent events, especially the irruption of the Moghul hordes and consequent bloodshed, it

appears that the forecast of Anwarī referred rather to a 'storm of blood' (طوفان خون) than to a 'storm of wind' (طوفان باد) and that Chingīz Khān appears to have been born under this historic conjunction, for he was about 60 years of age, when he came to Bukhārā in 616/1220.

Towards the end of the work, while interpreting his own horoscope (fol. 151), the author gives further particulars of his own life, amongst which he mentions (fol. 152) his journey from Bukhārā to Turkistān, undertaken to see his father, who had gone thither as a merchant, his arrival at Samarqand, and his meeting a certain Shaykh Ḥusāmu'd-Dīn, from whom he learnt the art of wrestling and the use of the bow and the arrow, the sword, the shield, the spear, etc. He also mentions his arrival at Shāsh on the frontier of Turkistān, where he waited on Shaykh Bābā Mājīn, who was 320 years old and who had a son 'Abdu'llāh, 6 months old, from an Indian *kanīzak*, and another of 19 years, Maḥmūd by name. He refers to his own proficiency in poetry and music, which earns him respect and esteem, wherever he goes, and which enables him to enjoy the company of kings and other great men. Reference is also made to his coming in contact with a celebrated *Ḥakīm*, بدیع الیمن (fol. 153), (who induces him to study Mathematics, which later on develops into a study of Astronomy and Astrology), and to his return to Bukhārā in 659/1261. It was in this year that the Shaykh (Mājīn) died (fol. 154), when his own age was 36. From this statement we can infer that he was born about 623/1226. A few lines further on he says:

چون بعراق رسید بنده وزحل بطالع در آمد آن فرزند در سیاه کوه حاصل
کشت بسعی اکابر روزکار وازآن تاریخ چندانکه جهد می کند بنده تابسفر
حجاز رود یا در کوشه نشیند که استغفار کردهٔ وکفتهٔ خود کند دور زمان
بدست نمی دهد ودرین وقت سال عمر بشصت وچهار رسیده است

It follows, therefore, that the date of composition of the book is about 686–87/1287–88, i.e., about 15 years after the invasion

of Bukhārā by Abāqā's army in 671/1273, as stated above.

The late Prof. Browne owned a copy, in the description of which* 'the date of the composition' of the book is given as 1176/1762–63, which is taken, as stated therein, from the last couplet † in the MS. I am inclined to believe that this date, viz., 1176/1762–63, is not that of the *composition* of the work, but that of the *transcription* of it.

The book is divided into five parts called 'trees' (fol. 9):

شجرهٔ اول (fol. 9b) در صفات ومنسوبات بروج و کواکب (۷ شعبات)
„ دوم (fol. 38b) در احکام قرانات واتصالات (۱۲ „)
„ ثالث (fol. 62) „ „ طالع تحویل سال وفصول
واحوال نیکی وبدی سال عالم (٦ „)
„ رابع (fol. 79) „ „ طالعهای مولود (۱۷ „)
„ پنجم (fol. 136b) „ „ اعمال تسیرات (٥ „)

Beginning: حمد وثنا آفریدکاری را که افلاك دوایر ونجومِ سوایر بیافرید

On fol. 1 is a tradition in Arabic and on fols. 1b and 2 an extract from the Arabic غنية الطالبين of 'Abdu'l-Qādir-e-Jīlānī. On fols. 2b, 3, and 3b, there is an Arabic versified *munājāt* of 'Alī. On fols. 4 to 7 is an Arabic extract relating to the performance of religious rites and ceremonies; fol. 162 contains a few Persian couplets.

Other copies: *Ind. Libr.* MUA p. 22, Nos. 2, 18; p. 23, Nos. 23, 27. *For. Libr.* TM No. 153; Br N p. 161; Pr No. 342; Lind pp. 115, 129. The copy of the late Prof. Browne is called in the Catal. (ed. by Dr. Nicholson, p. 161) ثمرة الشجره فى احكام النجوم; but on fol. 3b of that copy it is called, اشجار واثمار.

Ff. 162. S 9.8 x 5.5, 6 x 2.9. No *jadwals*. LL 18. *Nast.* Or. pap. Headings and diagrams in red. Edges repaired. Lacunae and some pages covered with tissue paper. Cond. good.

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* P. 161, *A Descrip. Cat. of Or. MSS. belonging to the late E. G. Browne*, by E. G. Browne, ed. R. A. Nicholson, Cambr. 1932.

† این کتاب را که نوشت مفتی زار . شش و هفتاد و صد و بعد هزار

Volume 18.

27.

SIḤR-E-ḤALĀL (سحر حلال).

This is a short treatise containing reflections on moral subjects, such as 'the Praise of Charity', 'the Censure of Miserliness', etc., by Nūru'llāh b. Aḥmad *Me'mār* (of Lahore). It is written partly in prose and partly in verse, but the most notable feature of the book is that the whole of it is composed in words, none of which contains a single dotted letter of the Persian alphabet. The author's own name, the name of his brother, and that of the king to whom the book is dedicated, as also the words for virtues and vices happen to contain dotted letters. In order to avoid the use of them in accordance with his settled plan, he has had recourse to very ingenious devices. For example, about his own name and those of his brothers, he says (fol. 7b) that he is ولد احمد معمار and (fol. 8) that his father had three sons. The eldest was called عطا. الله, who was a learned man and the author of treatises on the science of numbers (علم اعداد). The name of the second son consists of two parts, the second of which is الله and the first comprises ل + ط + what is equal in numerical value to عطا., i.e., 80, which is also the numerical value of ف. In other words his name is لطف الله. The name of the third son also consists of two parts, the second of which is الله, and the first is equal to مطا, i.e., 50=ن, and و and ر, the whole part being equal to نور. The whole name is, therefore, نور الله. The full name of the author, thus, is نور الله بن احمد معمار.

His eldest brother, 'Aṭāu'llāh, is the author of a versified treatise on arithmetic, mensuration, and algebra called خلاصهٔ راز (R p. 451). He is probably identical with the translator of Bhāskarāchārya's *Bījaganit*, who did the translation in 1044/1634–35 and dedicated it to Shāh Jahān. 'Aṭāu'llāh's brother Luṭfu'llāh bore the *takhalluṣ* مهندس (R p. 451) and was the author of a treatise on arithmetic called منتخب, a translation of the Arabic خلاصة الحساب of Bahāu'd-Dīn-e-'Āmilī (died in 1031/1621–22).

His full name as given in Rieu is لطف الله مهندس ابن استاد احمد معمار لاهورى. He is also said to have made a rhymed abridgement of Dawlat Shāh's *Taẕkira* and to have given it the title of آسمان سخن. *Fā'iẓī*-e-Kirmāni had versified the *Taẕkira* in the reign of Akbar and raised the seven divisions of the original to ten, while Luṭfu'llāh remodelling it added two more and brought up the number to twelve, making them correspond to the twelve *burūj*, on account of which he gave his abridgement the above title (Sprenger's *Oude Cat.* pp. 116, 122). Kisanchand *Ikhlāṣ* in his تذکرهٔ همیشه بهار (comp. 1136/1723–24) notices Luṭfu'llāh's son Imāmu'd-Dīn known as ریاضی ("mathematician") and says that he was a native of Lahore, but that he resided in 'Dilly' (Dehli) and that he too was a good mathematician, and his books on mathematics were generally used in schools.

The *Siḥr-e-Ḥalāl* is dedicated to 'Ālamgīr (Awrangzeb). His name contains a dotted letter, which does not fit in with the author's scheme. It has got to be avoided. The difficulty is got over by means of a معما. The name is indicated as follows: It consists of two parts. The first part is made up of the سر (م), سر مراد and (ل) دل علم, (ا) دل داد, (ع) عدل, the whole being equal to عالم. The second part comprises سر گل (گ) and دل سرو (ر) with ده (10=ی) coming in between. The second part stands for گیر. Thus the two parts together yield عالمگیر.

Beginning: در اول کلامِ حمد کردکار آوردم

On fol. 17b is a memorandum note stating that the MS. once belonged to محمد عزیز الله النقشبندی and another on fol. 1a saying that its owner is سید مرتضی. The date of *composition* is given on fol. 8b as follows: سحر حلال درد اهل حال آمد، ودرس لوح کمال, which gives 1070/1659–60.

Ff. 17. S 8.5 x 4.9, 6.1 or 6.6 x 3.3, No *jadwals*. LL 15. Clear bold Ind. *Nast*. Or. pap. Slightly wormeaten. Cond. fairly good.

Volume 19.

28.

WAQĀYE'-E-NE'MATKHĀN-E-'ĀLĪ (وقایع نعمت خان عالی).

This is the well-known satirical account, in prose and verse, of the events (of 8 days) during the siege of Hyderabad

(Ḥaydarābād, Golkonda), by Awrangzeb in the 30th year of his reign, 1097/1685–86. No title is mentioned either on the fly-leaf or in the colophon. But the work is popularly known as وقایع نعمت خان عالی . It is also called روز نامچه , روز نامه , وقایع حیدرآباد , روز نامه وقایع ایام محاصرهٔ قلعهٔ دارالجهاد حیدرآباد (IvASB, and EB), and وقایع گولکنڈه (Asaf.). The author, Mirzā Muḥammad (or Nūr-u'd-Dīn Muḥammad) of Shīrāz, belonged to a Shīrāz family of medical men. He was born in India, but, at an early age, left India, with his father, for Shīrāz, where he completed his studies, became a pupil of شفیعای یزدی , and , returning to India in the reign of Shāh Jahān, entered the service of (Prince) Awrangzeb. At first he wrote poetry under the *takhallus* of حکیم , but as this word bears a striking resemblance to چکیم (چه کنم), he altered it to عالی . In 1104 or 1105/1692–94, he received the title of نعمت خان and was appointed داروغهٔ باورچیخانه . Towards the end of Awrangzeb's reign on account of his constant attendance upon that monarch, he was given the title of مقرب خان and put in charge of the جواهر خانه . During the fratricidal war which broke out on the death of Awrangzeb, he deposited the state jewels at Gwalior and delivered them to Shāh 'Ālam on his accession to the throne. He was rewarded with the title of دانشمند خان by the king and ordered to write a history of his reign, which goes by the name of *Shāhnāma* or *Bādshāhnāma* or *Bahādurshāh-nāma*. He had hardly written an account of the first two years of the reign, when he died either in 1121/1709 and was buried at Hyderabad (as stated in *Sarw-e-Āzād*) or in 1122/1710 in Delhi (as in Rieu). He is the unrivalled master of the art of satire (often coarse) and wit, of which he has given abundant proof in his *Waqāye'*. Besides this work, he wrote (1) جنگ نامه (an account of the war between Awrangzeb's sons), (2) بهادر شاه نامه , (3) رساله در هجو حکما , (4) کد خدائی حسن وعشق , an allegorical love story in prose and verse, (5) خوان نعمت on Cookery, (6) A *Dīwān* comprising *ghazals*, *qaṣīdas*, *qīṭ'as*, *rubā'iyyāt*, *ta'rīkhs*, etc., and (7) some Letters. For copies of his *Kulliyyāt*, see IvASB No. 826, EIO Nos. 1659–71; EB No. 1157. He also wrote (8) a Commentary on the Qur'ān in Persian, which is extremely rare. One volume, containing the first half of the

commentary and owned by Professor Ḥusayn ʻAlī Khān (Professor of English, Osmania University, Hyderabad), was kindly shown to me by him in 1932, at Hyderabad (Deccan).

This MS. gives the *Waqāyeʻ* or events of eight days in eight sections. The first section does not refer to any date, the second records the events of 13th Rajab, the third of 14th Rajab, the fourth, the fifth, the sixth, and the seventh, those of 14th, 19th, 20th, and 21st Shaʻbān respectively, and the eighth section is simply called *Waqāyeʻ-e-Hashtum*. The copies in the British Museum contain seven sections only, recording the events of 13th, 14th, and 15th Rajab, and also of 17th, 18th, 25th, and 29th Shaʻbān. The copy in the India office also contains seven sections and records the events that took place from 14th to 16th Rajab and from 19th to 22nd Shaʻbān. The Bodl. copies record the events that took place from 13th Rajab to the 22nd of Shaʻbān. The various Indian lithographed editions contain eight sections and record the events of eight days, viz., from the 13th Rajab to the 22nd of Shaʻbān; so also does the edition of Otto Rothfeld, B.A., I.C.S. (Cal. 1915), in which the dates of the sections are 14th, 15th, and 17th Rajab, and 14th, 19th, 21st, 25th, and 29th Shaʻbān, respectively. Although there is a variation in the dates assigned to the sections in the various copies, yet tht *text* of the sections is the same.

Beginning: دمیکه مدرسِ کشاف صبح در صفهٔ صدق وصفا

This MS. contains marginal and interlinear glosses and notes. On fols. 1b and 2 are some medical recipes.

The colophon at the end gives the date Tuesday, the 11th Shaʻbān, 1225/11th Sept., 1810. Copied at Hyderabad (Deccan) by محمد امین الدین کثرت. The colophon is followed by a few stray lines of poetry and some medical prescriptions.

Other copies: *Ind. Libr.* MF iv No. 53; JMB p. 395, No. 2520; BORI No. 69; Asaf i p. 258, Nos. 546, 587; p. 260, Nos. 752, 773; MUA p. 57, No. 954/2; IvASB No. 826 (4); IvC Nos. 111–12, 702; IvS i Nos. 778, 816 (28); Bij Mus No. 68. *For. Libr.* R pp. 268a, 745a iv, 796a ii, 819b i; EB Nos. 1157, 5;

1159, 1; 1160; EIO No. 1659, 2; Edin No. 82; Lind. p. 232, No. 131; R Br p. 47.

S 9 x 6.1, 6.6 to 7 x 4. No *jadwals*. LL 12, 13. Ind. *Nast*. Or. pap. Cond. good.

Volume 20.

NUZHATU'L-ARWĀḤ & ZĀDU'L-MUSĀFIRĪN (نزهة الارواح و زاد المسافرين).

This volume contains two works, (1) *Nuzhatu'l-Arwāḥ* and (2) *Zādu'l-Musāfirīn* (on the margin), both of admitted excellence and value in Sufic literature, by Ruknu'd-Dīn Ḥusayn b. 'Ālim b. Abi'l-Ḥasan al-Ḥusaynī (Ghūrī, Herātī), surnamed *Fakhru's-Sādāt* and popularly known as Sayyed Ḥusaynī, celebrated both as a Sufī and poet.

29. *Nuzhatu'l-Arwāḥ* (نزهة الارواح).

This is written in mixed prose and verse and is divided into 28 chapters, in which the nature and rules of spiritual life (سلوك) are explained and illustrated by anecdotes and sayings of holy men, all written in rhymed, balanced sentences full of puns on words and freely spiced with wit and humour. It seems to have been known as سنبلستان حسينى and is compiled in imitation of گلستان سعدى. The author wrote it in 711/1311–12, when he was about 40 years of age. He belonged to Ghūr, but lived at Multān and afterwards mostly at Herāt, where he died. The date of his death varies between 717/1317–18 and 729/1328–29. But all dates prior to the year in which he completed his poem *Zādu'l-Musāfirīn*, which is either 720/1320–21 or 729/1328–29, must needs be wrong. A number of commentaries have been written on the *Nuzhatu'l-Arwāḥ*, of which two seem to be well-known, namely, one by 'Abdu'l Wāḥid-e-Bilgrāmī and the other by Ḥāmid (see IvASB Nos. 1191, 1192). Besides the above works Sayyed Ḥusaynī wrote several others, of which Dawlat Shāh (Br. ed. p. 225) mentions the following: سى نامه, كنز الرموز, صراط مستقيم, and طرب المجالس. The *Nuzhat* was lithographed in Delhi in 1330/1912, with marginal and interlinear glosses and notes. This MS. has a prose preface beginning with:

امیر حسینی (رح) عالم بوده، چنان معلوم می شود که ایشان مرید شیخ بهاء الدین ذکریا بوده اند و ویرا مصنفات بسیار است بعضی منظوم چون کنز الرموز وزاد المسافرین و منشور چون نزهة الارواح سبورات (سوالات) منظوم که شیخ محمود شبستری ازآن جواب کفته است کلشن راز کویند

The beginning of the work as usual is:

بتوفیقش چو روشن دیدم آواز ✡ سخن را هم به نامش کردم آغاز

Other copies: *Ind. Libr.* MF viii No. 83; Cama No. 169; JMB p. 374, No. 2305; Asaf i pp. 492, 493, Nos. 563, 878; MRD p. 90; IvASB Nos. 1188, 89, 90; IvC No. 421; MUA pp. 12, 13, 15, 16; Nos. 22, 28, 72 and 79 respectively; Bh No. 171. *For. Libr.* Pr pp. 292-294; EIO Nos. 1821-28; EB Nos. 1255-56 R p. 40; Fl iii .p. 418; Mehren p. 7; Dorn C p. 437; Br. MSS. ed. Nich. p. 41 (9); R Br p. 151; Br Sup Hnd No. 1304; Lind p. 155.

This MS. was copied on 22nd Z. Qa'da, 1075/27th May, 1665, at Aurangabad by Rustam Beg.

30. *Zādu'l-Musāfirīn* (زاد المسافرين).

This is a sufiistic *maṣnawī* much admired, both as a work on Sufiism and as a poem. It has been lithographed in India.

Beginning (on the margin of fol. 1b):

ای برتر از آن همه که کفتند ✡ آنانکه پدید یا نهفتند

The date of composition given here is 729/1328-29. Though different from the date in the copies of the British Museum, it agrees with that of Sprenger's copy, *Oude Cat.*, p. 430. Forty couplets were originally wanting in this MS., and it would have remained incomplete but for my friend, Mr. Muḥammad Roshan of Bombay, who very kindly copied for me the required number of verses within red *jadwals* on two folios. His kindness has thus enabled me to supply the deficiency. This gentleman is an enthusiastic student of comparative mysticism, especially of Sufiism and Vedantism, of which he has made a special study. I am grateful to him for the transcription.

Dated 11th Z. Qa'da, 1075/16th May, 1665. Copied at Aurangabad, by Rustam Beg.

Other copies: *Ind. Libr.* MF vii No. 52; Asaf p. 1478, No. 86; Bk Nos. 117-118; IvASB No. 557; IvC No. 223; Spr p. 430-31. *For. Libr.* EIO Nos. 1832-34; EB No. 1259; R p. 608; Pert. Gotha p. 10; Cat. Codd. Or. Lugd. Bat. ii p. 116; Br Sup Hnd No. 732.

S 8 x 4.9, 4.5 x 2.2 (exclusive of the *ḥāshiya*). LL 13. Ind. *Nast.* Or. pap. Beautiful old strong leather binding with flap. Cond. good.

Volume 21.

31.

RISĀLA-E-MULLĀ 'ABDU'L-GHAFŪR-E-LĀRĪ (رسالۂ ملا عبد الغفور لاری).

The title and the subject are noted on a slip of paper, pasted on fol. 1a, as رسالۂ ملا عبدالغفور لاری در تحقیق و توضیح بعضی از ابیات سلسلة الذهب. This short treatise by Mullā 'Abdu'l-Ghafūr of Lār, Jāmī's most eminent pupil, commentator, and biographer, is devoted to an explanation of some couplets of *Silsilatu'z-Zahab*, about the exact interpretation of which doubts were expressed to the then ruling king, who, thereupon, ordered that some disciple of Jāmī should clear up the doubtful points. The Mullā has also written a commentary on the *Nafaḥāt* and a most valuable biography of Jāmī. Bābur notices him in his memoirs. A short account of his life is given in *Rashaḥāt* by Kāshifī's son, where the chronogram of his death, یکشنبه (بگو) پنجم ز شعبان, gives the day, the date, the month, and the year, namely, Sunday, the 5th Sha'bān 912/21st December, 1506.*

Beginning:

بعد حمد الله والصلواه والسلام علی رسول الله محمد واله الاطهار وصحبه الابرار

بعرض مخادیم میرساند فقیر قلیل البضاعه وحقیر الاستطاعه عبد الغفور اللاری.

Dated 1st Z. Ḥijja, 925/24th November, 1519; copied by عبدالمومن المرازی.

S 6.6 x 4.2; within *jadwals* of golden and blue lines 4.3 x 2.4. LL 11. Fine clear *Nast.* Or. pap. The first and the last fols. mounted. Cond. good.

* Brownes' *Lit. Hist. Pers.* vol. iii, pp. 458 and 508.

Volume 22.

32.

DĪWĀN-E-KAMĀL-E-KHUJANDĪ (ديوان كمال خجندى).

Kamālu'd-Dīn b. Mas'ūd of Khujand (in Trans-Oxiana) was one of the contemporaries of Ḥāfiẓ and enjoyed great fame as a saint and poet. He has been noticed in Persian *taẕkiras* of Poets and by Jāmī in his *Nafaḥāt*. He migrated to Tabrīz, where Sulṭān Ḥusayn, son of Uways (776-784/1374-82), built for him a *khānqāh*. In 787/1385 Tuqtamish Khān of Qipchāq attacked Tabrīz and carried off Kamāl, along with other celebrities of the place, to his capital, Sarāy. After four years Kamāl returned to Tabrīz, where he died, according to most authorities, in 803/1400-01. Other dates of his death range from 792/1390 to 808/1405-06. His *Dīwān* has not yet been published, and, according to Prof. Browne, "is not common in MS." This copy consists of *ghazaliyyāt*, *muqaṭṭa'āt*, *rubā'iyyāt*, and *mutafarriqāt*.

Beginning (on fol. 1b):

افتتاح سخن آن به كه كنند اهل كمال ✲ به ثناى ملك الملك خداى متعال

Undated; but probably XVIIc.

Other copies: *Ind. Libr.* Bk Nos. 163-164; Spr p. 454; IvASB Nos. 596, 597. *For. Libr.* EIO Nos. 1278-1280; EB Nos. 857, 858; RS Nos. 275, 276; R p. 632; Pr No. 854; Aum p. 27; Fl i p. 557; Torn p. 103; Br Sup Hnd Nos. 603-604; Lind p. 169.

Ff. 197, as stated on fol. 1a. S 8.3 x 5.1, 5.5 x 2.8. LL 15. *Nast.* Or. pap. Headings of *radīfs* in red. Wormeaten. Cond. fair.

Volume 23.

33.

DĪWĀN-E-IBN-E-YAMĪN (ديوان ابن يمين).

A copy of the *Dīwān (Ghazaliyyāt)* of Amīr Fakhru'd-Dīn Maḥmūd b. Amīr Yamīnu'd-Dīn Maḥmūd Mustawfī, popu-

larly known as Ibn-e-Yamīn, of Faryūmad (a three days' journey from Sabzawār), who was a contemporary of Ḥāfiẓ. Faṣīḥī in his *Mujmal* (comp. 845/1442) says that in the battle of Khwāf, fought on 13th Ṣafar, 743/18th July, 1342, Ibn-e-Yamīn's *dīwān* was looted and lost (see Br. *Lit. Hist. Pers.* iii, p. 212). Mīr Khwānd in his *Rawẓatu's-Ṣafā* and 'Abdu'r-Razzāq in his *Maṭle'u's-Sa'dayn* both refer to the loss of the *dīwān*. Riẓā Qulī *Hidāyat* in his *Majma'u'l-Fuṣaḥā* says:

دیوانش در سنه ۷۶۳ (سنه ۷۴۳) در فتنهٔ سر بداران از میان رفته

M. Shiblī in his *She'ru'l-'Ajam*, vol ii., p. 240, observes:

انکا دیوان سر بدارون کے هنگامه مین ضایع هوگیا.

Prof. Browne (*Lit. Hist. Pers.*, vol. iii, p. 216) remarks: "Owing "to the loss of his *dīwān*, as described above, it is impossible to "determine with certainty who were his patrons and to whom "his panegyrics were chiefly addressed. Ibn-i-Yamīn's *extant* "*work consists of his Muqaṭṭa'āt* or '*Fragments*'." The testimony of these authorities points to the conclusion that the *dīwān* is not extant. So when one sees the MS. of a *dīwān* attributed to *Ibn-e-Yamīn*, one is naturally inclined to enquire (1) whether the *dīwān* is genuine and (2), if so, how it has survived the loot.

Regarding the first question, I have no doubt that the MS. is a genuine *dīwān* (*ghazaliyyāt*, excluding the *muqaṭṭa'āt* or Fragments) of Ibn-e-Yamīn. Three couplets of the poet are quoted from Āzād's *Yad-e-Bayẓā* in the *She'ru'l-'Ajam*, vol. ii, p. 241, viz.,

(1) ✡ سر مده ای دیده هردم اشك غماز مرا ✡
✡ تا نسازد فاش پیش مردمان راز مرا ✡

(2) ✡ ز خود بیگانه بودن در ره عشق ✡
✡ به آن معشوق طرح آشنائی است ✡

(3) ✡ عشق تا در دلی آمد نه در آمد نه نمود ✡
✡ باده پرشور نشد تا که به مستان نه رسید ✡

The first of these couplets is also to be found in our MS. on fol. 11b, the second on fol. 16b, and the third on fol. 37b. Moreover the text of the third couplet as quoted above is not correct, the correct reading being that given in our MS.:

عشق تا در دل آدم نه در آمد نه نمود ✲ باده پر شور نشد تا که به مستان نه رسید

Eyerywhere in this MS. the *takhallus* of Ibn-e-Yamīn is met with. Copies of the *dīwān* also exist in other collections (mentioned below), with which our MS. agrees in important particulars. These considerations leave no room for doubt that the *dīwān* of the poet is extant and that the *ghazals* contained in our MS. are genuine. But this *dīwān* is not the *first* (which undoubtedly is lost for good): it is his *second dīwān*, as will be shown presently.

The second query can be briefly answered as follows. The copy of the *Cat. des MSS. et Xylographes*, p. 358, contains a prose preface, according to which Ibn-e-Yamīn himself compiled the *dīwān* in 756/1355, but this, Dr. Ethé observes (EB No. 790), "is no doubt an error." He further remarks that "if Ibn-i-Yamīn had been still alive at that "time, very probably he would have written the introduction "himself." The Bankipore copy of the poet's *Kulliyyāt* also has a prose preface, the anonymous author of which, according to M. 'Abdu'l-Muqtadir, says that the *dīwān* was lost in the battle of Khwāf in 743/1342 and that after ceaseless endeavours he (the preface-writer) succeeded in collecting some of the early poems of Ibn-i-Yamīn, added to them the poet's later composition, and thus arranged and completed the present *dīwān* in the month of Zi'lqa'da, 756/1355 (Bk No. 137). M. 'Abdu'l-Muqtadir further remarks: "Evidently there "is some error in the statement of the compiler of the *Cat.* "*des MSS. et Xylographes.* p. 358, who says that the poet "collected his poems in A.H. 756, i.e., A.D. 1355. He seems "to have mistaken Ibn-i-Yamīn's friend (who, as mentioned "above, really compiled the preface and collected the poet's "*dīwān* in that year) for Ibn-i-Yamīn himself." Evidently Rieu (ii, p. 825), Ethé, and 'Abdu'l-Muqtadir base their con-

clusions on the assumption that the date of the death of Ibn-e-Yamīn, as given in some Persian *taẕkiras*, is 745/1344-45, and that, therefore, the poet could not have been alive in 756/1355. They have ignored a much later date given in the earliest authority, viz., the *Mujmal* of Faṣīḥī (quoted and followed by Prof. Browne, *Lit. Hist. Pers.*, vol. iii, p. 215), viz., 8th Jumādā II, 769/30th Jan., 1368, which is also adopted by I'timādu's-Salṭana in his *Muntaẓam-e-Nāṣirī* and accepted by Rashīd-e-Yāsimī, whose *Aḥwāl-e-Ibn-e-Yamīn* (Ṭehrān, 1303/1885–86) is the latest and the most comprehensive and critical study of the poet's life and works I am acquainted with. He bases his monograph on the collection of the poet's works made by Mirzā 'Alī Akbar Khān Dehkhudā, Editor of the *Ṣūr-e-Isrāfīl*, who, after a great deal of laborious search, collected 8,000 couplets of the poet and brought the *dīwān* to near completion. Rashīd-e-Yāsimī finds that Ibn-e-Yamīn has written more *qaṣīdas* than one in praise of Khwāja 'Alī Mu'ayyid, the last Sarbadār ruler, who reigned from 766 to 780/1364–65 to 1378–79. He further establishes the facts that Ibn-e-Yamīn was born probably in 685/1286–87 and lost his father in 722/1322, whom he succeeded in the office of the مستوفی ("Govt. Accountant"), that he lost his *dīwān* on the 13th Ṣafar, 743/18th July, 1342, in the battle fought between Zāw and Khwāf, that he was captured and taken to Mu'izzu'd-Dīn Ḥusayn-e-Kurt, whom he praised in a *qiṭ'a*, in which he has referred to the loss of his *dīwān*, that soon afterwards he began to recover his lost poems partly from memory and partly from the anthologies of his friends, that he added to them whatever he wrote afterwards, and that, in ten years' time, he completed the (second) *dīwān* in 753/1352–53. To the latter he himself wrote a preface in 754/1353–54 in which he says:

موجب المرء مشعوف بابنه وبشعره با دل گفتم که بیت:

دیریست که اندیشهٔ آن دارم باز ✡ گر دور فلك ندارد از کارم باز
کاشعار پراگنده چوهفت اورنگم ✡ مانندهٔ پروین بنظام آرم باز

القصه بطولها بیتی چند ازآن که پیشتر گفته شده بود از جراید افاضل نامدار

وسفاین اماثل روزگار التقاط کرده شد، وآنچه بعد ازآن اتفاق افتاد برآن الحاق کرده آمد، ودیوان دیگر چنانکه آید نه چنانکه باید در مسلك کتاب منتظم گشت.... وجری ذلك غره شوال بسنه ثلث وخمسین وسبعمایه والحمد لولیه....(احوال ابن یمین صفحه ۵۲، ۵۳)

He died on Saturday, the 8th Jumādā II, 769/30th January, 1368, as stated in the *qiṭ'a* quoted in the *Mujmal* cited in Browne's *Lit. Hist. Pers.*, vol., iii, p. 215. Rashīd-e-Yāsimī mentions (p. 138) amongst the poet's contemporaries the following persons: سلمان , حافظ , عبید زاکانی , اوحدی مراغی , رکن صائن , نزاری قهستانی , and شرف الدین رامی . Further he says that the works collected by the Dehkhudā comprise a مقدمهٔ نثری , قصاید , ترجیعات , قطعات با , معما , اصل عربی آنها , غزل , (۲) مثنوی , (۱۵) مادهٔ تاریخ , (۱۵) رباعی and (۱۵).

While describing TM No. 339, 'Y. E'tessami' (اعتصامی) says:

نسخهٔ کامل وصحیح دیوان ابن یمین کمیاب است وآنچه یافت می شود بواسطهٔ تحریفات وتصرفات با نسخه های دیگر اختلاف بسیار دارد. نسخه‌ای از کلیات ابن یمین در کتاب خانهٔ عمومی لنن گراد موجود است که تصور می شود قبل از ۹۳۱ هجری استنساخ شده ومراسلات ابن یمین را شامل است

The Bankipore copy of the *Kulliyyāt* contains all these varieties of verse, and M. 'Abdu'l-Muqtadir gives (p. 206) the names of the persons chiefly praised in the *qaṣīdas* or referred to in the *qiṭ'as*. For particulars of the poet's life, the best guide is Rashīd-e-Yāsimī's *Aḥwāl*. See also Br. *Lit. His. Pers.*, vol. iii; EB; EIO; and Bk.

On fol. 1a are given the lines of Khusraw, Rawnaqī, and another poet, which cap زاغ از دهن پرید .

The *Dīwān* begins with:

ای خداوند قادر یکتا ✡ منبع کون وخالق اشیا

The *ghazals* are generally short and of five couplets each, and the *takhallus*, *Ibn-e-Yamīn*, is met with in the *maqṭa'* of almost every *ghazal*. The odes are arranged in the usual alphabetical order of the *radīf*, but the folios are not correctly arranged.

On fol. 9 begins the *radīf-e-Bā*, but on fols. 11 and 11b again we find *radīf-e-Alif*. The catchword شنو (or rather بشنو), at the bottom of fol. 10b, takes us, for the continuation of the ode, to fol 16. On fols. 12–13 there are lines of a *maṣnawī* called *Majlis-afroz*: (نام این نسخه مجلس افروزست). Then on fols. 13 and 14b there is another *maṣnawī* on the benefits of طلب, which begins with:

طلب کن تا خبر از کنج یابی ✡ تو کی این کنج را بی رنج یابی

On fols. 15 and 15b there are quatrains; on fol. 16, again, appear *ghazals*. The *Dīwān* comes to an end on fol. 85b; and on fols. 86–91b are found couplets which are of a piece with those on fols. 12 and 13. It is probable that the lines on fols. 12 and 13 are in continuation of the text on fol. 91b; the last line on fol. 91b (written on the margin) runs as follows:

کاه در صومعه از او کریان ✡ کاه چو می ز شوق او جوشان

and the first line on fol. 12 is:

کاه در مدرسه به بحث وجدل ✡ کاه در خانقه به بیت وغزل

On fol. 13 this *maṣnawī* is brought to a close, and in the last but one couplet the title of the poem is written as *Majlis-afroz*.

نسخهٔ دلفریب وجانسوز است ✡ نام این نسخه مجلس افروز است

مجلس افروز حضرت ایشان ✡ مرهم جان جمله درویشان

After this, there begins another *maṣnawī* in the *hazaj* hexameter:

طلب کن تاخبر از کنج یابی ✡ تو کی این کنج را بی رنج یابی

which is continued on ff. 13b, 14, and 14b, the last line of which runs as follows:

ازین می کر تو هم خواهی چشیدن ✡ تو هم خواهی بیك جائی رسیدن

Then come 16 quatrains on ff. 15 and 15b. (Rashīd-e-Yāsimī's copy contains 15 quatrains, but the Bankipore copy above three hundred!). At the bottom of fol. 15b, there is a *munājāt*, which begins with:

پادشها عمر تبه کرده ام ✡ خانهٔ اعمال سیه کرده ام

and which appears to have been continued on fol. 92 (the last). A part of the first couplet is missing, but the second runs as follows:

[روی] مکردان زمن بی عمل ✡ تا که نیابد دل و دینم خلل

There are 22 couplets on this fol., the last but one containing the *takhallus*:

ابن یمین کرچه کنه کرده است ✡ روی بدرکاه تو آورده است

عفو بکن جمله تقصیر او ✡ پیش تو باشـــد همه تدبیر او

On fol. 92b, there are a few stray verses and the benefits of a bath (غسل) on week days are mentioned. This is followed by a chronogram on the conquest of Mashhad:

اکر تاریخ فتـــح او بجوئی ✡ ز قتل عام مشهد می توان [یافت]

Ibn-e-Yamīn has enjoyed unrivalled fame as a *qiṭ'a* writer. His *muqaṭṭa'āt* are included in several collections. They were published in India and translated into German verse by Schlechta Wssehrd, Vienna, 1852.

No colophon. No date. Probably Xc/XVIc. There is an oval seal on f. 31b, which has 1091/1680–81.

Other copies: *Ind. Libr.* MF p. 137, No. 38; Bk Nos. 137, 138; Spr p. 433. *For. Libr.* TM Nos. 339, 340; EB Nos. 790, 791; RS Nos. 261; EIO Nos. 1230, 2881.

Ff. 92. S 7.1 x 4.5, 5 x 3.2. No *jadwals*. The *miṣṭar* is of 15 lines, but some pages have more. Inelegant *Nast*. Or. pap. Edges of f. 1 repaired. Some fols. of a bluish tinge. Fols. not correctly arranged. Wormeaten. Cond. fairly good.

Volume 24.

34.

MAẒHARU'L-'AJĀ'IB (مظهر العجایب).

This *maṣnawī*, as its name indicates, was written for the glorification, or it may even be said, for the deification of 'Alī, the Prophet's son-in-law, one of whose titles is *Maẓharu'l-'Ajā'ib*. It is generally attributed to the famous Sufi poet, Farīdu'd-Dīn *'Aṭṭār*. It is incomprehensible how such scholars

as Dr. Rieu, Dr. Ethé, Mirzā Muḥammad-e-Qazwīnī, Prof. Browne, Dr. Nicholson, and M. Ivanow could bring themselves to regard the poem as a genuine composition of the great 'Aṭṭār, in spite of *overwhelming internal* evidence to the contrary. Mirzā Muḥammad-e-Qazwīnī's *preface* to the first volume of 'Aṭṭār's *Tazkiratu'l-Awliyā*, edited by Dr. Nicholson, contains, in the words of Prof. Browne (*Lit. Hist. Pers.*, vol. ii, p. 507), "The "best and most critical account of 'Aṭṭār which we yet posse- "ss." However, as far as this poem is concerned, the above *preface* is very disappointing. It says (pp. ط and ی):

اشعار این کتاب بالنسبه بسایر اشعار عطار تفاوت واضح دارد در پستی وسستی وقدری رکاکت وهر کس منطق الطیر والهی نامه وخسرو وگل ودیوان عطار را مطالعه کرده باشد برای او قدری مشکل است اعتقاد کند که صاحب مظهر العجایب با آنها یکی بوده است.

The Mirzā admits that for one who had perused the *Manṭiqu't-Ṭayr* etc. of 'Aṭṭār it is a little (?) difficult to believe that the author of the *Mazhar* and of the *Manṭiq* etc. is one and the same. A close and careful study of the *Mazhar* will *convince* the reader that it *is impossible* to believe that it is one of 'Aṭṭār's poems. The most detailed and scientifically critical study of the poem, with which I am acquainted, is contained in an article on the "Works of 'Aṭṭār" by Professor Ḥāfiẓ Maḥmūd Sherānī, of the Islāmia College, Lahore, contributed to the January number of the quarterly *Urdū*, Aurangabad, 1927. Like his other critical articles published in the same quarterly, it is characterized by a patient and laborious search for truth, clear and cogent reasoning, and admirable soundness of judgement. He has advanced at least 19 different *incontrovertible* arguments and has proved up to the hilt that the poem is "a big fraud" (افترای عظیم) and that it cannot possibly be that of 'Aṭṭār.

Inferior, slipshod style (admitted as such even by Mirzā Muḥammad-e-Qazwīnī), violation of the ordinary rules of grammar, rhyme, and metre, historical blunders, synchronisms, pre-

ponderance of a sectarian bias in favour of 'Alī, and a strong hatred and severe condemnation of Sunnīs in debased and undignified language, forcible assertion that the writer has composed 100 books, though only 16 are mentioned by name, ignorance of the fact that the *Taẕkiratu'l-Awliyā* is a prose work, ignorance of the existence of the *dīwān*, mention of an imaginary book called *Me'rāj-nāma*, the irreconcilable difference between the spirit of the *Jawharu'ẕ-Ẕāt* and that of the *Maẓhar* (in spite of the fact that they are often mentioned together, e.g., on fol. 88 here), and the use of the word 'tuman' تمن, تومن, تومان (cf. ff. 108b and 122b, which, entering Persia with the Mongols of Chingīz Khān, is first met with in the *Jahāngushā-e-Juwaynī* as a military term and which later became a revenue term, e.g., in the *Nuzhatu'l-Qulūb* of Ḥamdu'llāh Mustawfī, thus bearing ample testimony to the fact that the *Maẓhar* was composed after the age of 'Aṭṭār), are some of the points dealt with by Professor Sherānī, who conclusively proves that the *Maẓhar* could not have been possibly composed by 'Aṭṭār. But the strongest proof that he adduces in support of his conclusion is the reference to Ḥāfiẓ and Qāsim-e-Anwār, who died about a century and a half and two centuries respectively after 'Aṭṭār.

On fol. 82, I find a reference to a book entitled نزل السائرين. *Kashfu'ẕ-Ẕunūn* mentions a نزل السائرين فى احاديث سيد المرسلين by سيد محمود الطالبى القرشى. If the book referred to by the author of the *Maẓhar* is identical with the one mentioned in the *Kash. Ẕun.*, then it is undoubtedly a post-'Aṭṭār work, because its author died in 911, i.e., more than 275 years after 'Aṭṭār!

The author of the *Maẓhar* mentions his name and the place to which he belonged on ff. 57b and 58, as follows:

شهر من تونست ونیشاپور وطوس ✲ نوبت مارا زنند با بوق وکوس
من زباب علم عطار آمـــدم ✲ لاجرم کویان (گویای) اسرار آمدم

In childhood when he was at Tūn, he was taken seriously ill and continued to be so for eight months until he was on the point of death. The *kafan* and *tābūt* were brought in, his parents lamented his approaching death, and tore their garments with

grief. When he saw this he became unconscious, and in that state he saw 'Alī coming to him, offering him comfort, and passing his hand on him, on account of which he was cured of his ailment (f. 203b). After spending fifteen years of his boyhood at Mashhad, he went to Nīshāpūr and Tūn, but returning to (Nī) Shāpūr he settled there (f. 115). Here were collected a number of *Sāliks*, from whom he gathered *asrār*:

بوقت کودکی تا پانزده سال ✡ بمشهد بوده ام خوشوقت وخوشحال
دکر رفتم به نیشاپور وتون هم ✡ بآخر کشت شاپورم چو همدم
بشاپورم بدند خود سالکان جمع ✡ زایشان داشتم اسرارها جمع

On the next page he gives a list of his works, viz., مختار نامه, بلبل نامه, وصلت نامه, معراج نامه, (جوهر الذات prob.) جواهر نامه, شرح القلب, هیلاج نامه, and مظهر. As regards all these works except the first two, Professor Sherānī has proved, in the article referred to above, that it is impossible to accept them as genuine works of 'Aṭṭār.

On ff. 93 and 205b, the *Maẓhar* and his other 'works' are praised at great length. A noticeable peculiarity of this poem is that it is composed in *two* metres, *Baḥr-e-Ramal* and *Baḥr-e-Hazaj*. The *Ramal* hexameter has been used in the portion extending from the beginning of the poem to verse 1 on f. 113, where the metre is suddenly switched on to *Hazaj*, with the following verse:

اکر از جام او نوشی تو باده ✡ نکردی تو بکرد شیخ راه [زاده .Prob]

This metre is employed up to fol. 193b, where the last verse composed in it is:

ولیکن ختم کردم ختم اسرار ✡ که دارم من باسراری دکر کار

and immediately after in the next couplet is resumed the *Ramal* hexameter:

بود شبلی را ریاضت در جهان ✡ بر طریق اولیای آن زمان

The couplet باز نقلی هم ز شبلی گویمت ✡ سری از اسرار غیبی گویمت, with which the *Ramal* hexameter is restored in Sherānī (*Urdū*,

January, 1927, p. 34), is found in this MS. on f. 195, where the second half of the couplet reads differently as follows:

نور از اسرار نوری کویمت

In this MS. there is again a repetition of the *Ramal* hexameter 68 couplets before this verse.

Very little is known with certainty about the life of Farīdu'd-Dīn Abū-Ḥāmid Muḥammad b. Ibrāhīm *'Aṭṭār*, one of the greatest Sufi poets of Persia. Even the date of his death is not definitely known. It oscillates between 589 and 632; but 627/1230 is perhaps the correct date. His surname *'Aṭṭār* indicates that like his father he was a druggist and followed the calling of a physician. He was born at Nīshāpūr, spent a number of years in collecting materials for biographical notices of saints, and wrote both prose and verse. Those works of his about the genuineness of which there is no doubt are, according to Professor Sherānī: تذکرة الاولیاء , پند نامه , الهی نامه , اسرار نامه , مصیبت نامه , منطق الطیر , شرح القلب , دیوان , خسرو نامه and مختار نامه (see *Urdū*, January, 1927, p. 67). For his life and works, besides the Persian *taẕkiras*, see Browne's *Lit. Hist. Pers.*; *She'ru'l-'Ajam*; R; EIO; Bk; Introduction to *Taẕkir. Awliyā*, ed. Nicholson; and Prof. M. Sherānī's *Articles* contributed to the Urdū quarterly entitled *Urdū*.

Beginning:

آفرین جان آفرین بر جان جان ✡ زانکه هست او آشکارا و نهان

On fol. 1a is given the title; on fol. 1b the first ten couplets of the poem are supplied by a later hand on a different kind of paper. F. 2b consists of a part of the *'unwān* of the poem mounted on another paper, on which also the first ten couplets of the poem are written in a different and more modern hand. The old MS. begins on f. 3. F. 69b is left blank except for four couplets on the *ḥāshiya*. The poem ends with:

ختم اینم ترك باشد در جهان ✡ غیر این معنی نکویم در عیان

Other copies: *Ind. Libr.* MF p. 209, No. 71; IvC No. 204 (6); Bk ii, No. 46; Spr p. 353. *For. Libr.* R p. 579; EB No.

622, 5; EIO No. 1031 (18); Pr p. 154; Br MSS. ed. Nichol. p. 223; Br Sup Hnd No. 1210.

Ff. 219. S 9.2 x 5.2; within inner *jadwals* 5.1 x 2.3; and outer *jadwals* 7.1 x 3.3. LL 14 in the *matn*, and 14 couplets on the *ḥāshiya*. Very distinct, clear *Nast*. Text enclosed in double golden *jadwals*, *ḥāshiya* also surrounded by golden *jadwals* and red border lines. Headings of sections in red; some spaces for headings are left blank; portions of some lines, e.g., on ff. 59b and 115b, are also left blank. Or. brownish pap. Cond. good.

Volume 25.

35.

HASHT BEHISHT (هشت بهشت).

This MS. is an incomplete copy of the seventh *katība* or *daftar* of the *Hasht Behisht* ("Eight paradises"), a very valuable history, in Persian, of the first eight Turkish Sulṭāns of the House of Osman ('Uṣmān). The author, Ḥakīmu'd-Dīn Idrīs b. Ḥusāmu'd-Dīn 'Alī, was a native of Bidlīs (or Bitlīs) in Kurdistān, and for a time State Secretary to the Āq-Qoyūnlū prince, Ya'qūb Beg (884–896/1479–1490). The disturbed state of his country, due to the conquest of it by Shāh Ismā'īl-e-Ṣafawī, forced him to repair to the court of the Turkish Sulṭān, Bāyazīd, in 907/1501–02, who accorded him a most honourable reception. In the next year the Sulṭān asked him to write a complete history of the House of Osman ('Uṣmān), from its rise in 710/1310–1311 to the year 908/1502–03, and proposed to him as models of composition the standard histories of 'Aṭā Malik-e-Juwaynī, Waṣṣāf, Mu'īnu'd-Dīn-e-Yazdī, and Sharafu'd-Dīn-e-Yazdī. When it was completed in two years and a half, it received, besides the above Persian title, the following in Arabic:

كتاب الصفات الثمانيه فى اخبار القياصره العثمانيه

It was completed in 912/1506–07 and supplemented by his son, Abu'l-Faẓl Muḥammad-e-Daftarī, who died in 982/1574–75 (see *Kashf.-Ẓun*). It is a matter for surprise that M. Clément Huart (*Encyc. of Islam*, 'Bidlīsī'), referring to this history, says that it is in Persian 'verse' (80,000 *bayts*). Evidently he has been misled by the word *bayt*, which is used to indicate a line not

only of poetry, but of prose also. The author has also dedicated a *tafsīr* to Bāyazīd and written a number of Persian and Arabic *qaṣīdas* and treatises on religious subjects. He was also a favourite of Bāyazīd's successor Salīm, whom he accompanied in his Persian and Egyptian campaigns. He died at Constantinople in 926/1520.

The *Hasht Behisht*, being the first Ottoman history, on which all later histories of the Turkish empire are based, is considered of great value. It is also a rare work, only three complete copies of it are known to exist in Europe: (1) in the British Museum, (2) at Upsala, and (3) in the Bodleian. It is divided into eight *katības* or *daftars*, each of which treats of a separate reign, beginning with the reign of Osman ('Uṣmān) Beg Ghāzī (699–726/1299–1326) and ending with that of Sulṭān Bāyazīd II (886–918/1481–1512). The seventh *katība* treats of the reign of Muḥammad II (died 886/1481) and is divided into a *muqaddama* (dealing with the accession of the Sulṭān and with the history of other kings who were his contemporaries and of men of learning), a *qalb* (treating of the qualities and virtues of the Sulṭān and of his armies, conquests, and buildings), two *janāḥs* (giving an account of his children, *wazīrs*, and generals), and twenty-nine *dāstāns*, seven of which, forming the *maymanas*, describe his wars with Muslims, and another twenty-two forming the *maysaras*, his wars with the infidels. Our MS. represents six *dāstāns* of the former and twenty-two of the latter as follows:

Fol.	7b,	*dāstān*	i	of the	*maysara.*	Fol.	119b,	*dāstān*	xiv	of the	*maysara.*
,,	14b,	,,	ii	,,	,,	,,	130b,	,,	III	,,	*maymana.*
,,	40b,	,,	iii	,,	,,	,,	133,	,,	xv	,,	*maysara.*
,,	65b,	,,	iv	,,	,,	,,	141b,	,,	xvi	,,	,,
,,	68b,	,,	v	,,	,,	,,	147,	,,	xvii	,,	,,
,,	71b,	,,	vi	,,	,,	,,	152,	,,	IV	,,	*maymana.*
,,	74,	,,	vii	,,	,,	,,	155,	,,	xviii	,,	*maysara.*
,,	78b,	,,	viii	,,	,,	,,	161,	,,	V	,,	*maymana.*
,,	82b,	,,	ix	,,	,,	,,	163,	,,	VI	,,	,,
,,	92b,	,,	x	,,	,,	,,	205,	,,	VII	,,	,,
,,	96,	,,	II	,,	*maymana.*	,,	217,	,,	xix	,,	*maysara.*
,,	100,	,,	xi	,,	*maysara.*	,,	221b,	,,	xx	,,	,,
,,	105,	,,	xii	,,	,,	,,	235,	,,	xxi	,,	,,
,,	115,	,,	xiii	,,	,,	,,	249b,	,,	xxii	,,	,,

These are followed by a *khātima* (f. 259b).

Begins: برکشته بخت کسی کز خورشید

The first few pages are wanting.

Ends with the following words:

فی هذ البلوی دلیل بانها لموت البرایا قاید ویزید

The MS. is not dated.

Other copies: *Ind. Libr.* Bk vi No. 532 (copied from the autograph of Bidlīsī); IvASB No. 211. *For. Libr.* TM No. 276; Lind p. 146; R pp. 216–219; Morl pp. 142, 143; Pert p. 440; Torn p. 191; EB No. 311; EIO No. 571; Br MSS. ed Nichol. p. 110. A Turkish translation is noticed in Fl ii p. 216.

Ff. 268. S 9.2 x 6, 7.1 x 3.8. No *jadwals*. LL 13. *Nast*. Headings of sections and verses of the Qur'ān in red. Marginal and interlinear glosses. Or. pap. Wormeaten.

Volume 26.

36.

HAFT IQLĪM (هفت اقلیم).

The famous geographical and biographical encyclopaedia by Amīn Aḥmad-e-Rāzī, which is still unpublished, except for a small portion published in the *Bibl. Ind.*, Calcutta, 1918. It was composed after six years' labour according to the chronogram تصنیف امین احمد رازی and completed in 1002/1593–94, which date is also accepted by M. Ivanow. But according to Prof. Browne (*Lit. Hist. Pers.*, vol. iv, p. 448) it was composed in 1028/1619. That the composition of the book was continued even after 1002 is proved by internal evidence, such as a reference to the Turkish Sulṭān Muḥammad III, who ascended the throne in 1003/1595 (see EIO Column 498, No. 1558). The author belonged to a very respectable family. His father was a *kalāntar* of Ray and his uncle the *wazīr* of Khorāsān, Yazd, and Iṣfahān. His first cousin was Mirzā Ghiyāṯ Beg, who afterwards became the famous I'timādu'd-Dawla, the father of Nūrjahān and *wazīr* of Jahāngīr. The work contains a large number of biographical notices of poets, *'Ulamās*, and holy

men. It is arranged geographically and divided in accordance with "the seven climes". The account of each country opens with a short geographical and historical description and contains notices of the celebrated persons who flourished in it from the earliest times to the days of the author. The biographies of poets are usually followed by long extracts from their works. Barbier de Meynard has incorporated much of this "eminent and extremely valuable work" in his *Dictionnaire Geographique de la Perse*, Paris, 1861. There is a complete copy of this great work in the India Office Library, which was copied at Ahmedabad in 1086/1675. It contains 1,560 notices, a full list of which is given in EIO No. 724. Of these notices our MS. contains the following 573 only, viz., those which bear numbers from 985 to 1,558 in Ethé's Catalogue:

P. 1, Extracts from Jalāl-e-Farāhānī's *maṣnawī*.

Tafrish.

P. 2, میر قدسی (985); میر عبد الغنی (986). P. 3, مولانا وجهی (987).

Qumm.

P. 4, شیخ نظامی (988). The great Niẓāmī of Ganja. Long extracts from his *dīwān*. P. 9, حکیم تقی الدین (989). خواجه مسعود (990). Wrote on the exploits of Sulṭān Ḥusayn Mīrzā (873–911/1496–1506) and also two strife poems: شمس و قمر and تیغ و قلم. شهیدی (991). Poet-laureate of Sulṭān Ya'qūb Beg Āq-Qoyūnlū (883–896/1478–1491); came to India and settled in Gujarat, where he died. Wrote a *dīwān* of 4,000 *bayts*.

P. 10, گلخنی (992). Shahīdī's sister's son. Ethé remarks that his *dīwān* "is not extant", whereas here it is stated that it is not متداول. P. 11, وحیدی (993). قاضی زادهٔ کرهرود (994–996). Qāẓī 'Alā of Karahrūd and his two sons, Qāẓī Jahān and قاضی زادهٔ کرهرود are noticed. Dr. Ethé says: "Ḳaḍî Jahân was "denounced by calumniators as having fomented discontent "against Shāh Ṭahmâsp, and consequently arrested, imprison-"ed," etc., whereas here it is stated:

بعضی شریر و نمام بعرض شهریار ایران شاه طهماسپ صفوی رسانیدند که برادر بزرك موسوم بقاضی جهان نشیب (نسبت) بشاه اولیا (i.e., 'Alī)

استخفاف ورزیده و [از] این سخن قلزم سخط شاه مذکور در تلاطم آمده حسب الحکم اورا مقید و محبوس الخ

P. 13, میر حضوری (997). Resided for 30 years in Mashhad. Dr. Ethé observes: "at the time of the accession of Shāh Ibrāhīm "II" (a mistake for Shāh Ismā'īl II, as is correctly given here) "(984/1576) he came for once to the Persian 'Irâk and "wrote a very clever ta'rîkh on the date of Ṭahmâsp's death "and the beginning of his successor's reign, from which six-"teen times the numerical value of 984 can be extracted, viz:

"الحمد ایا طبع وفا گستر ما ✡ کامد مه یوسف منش آن دلبر ما"

"شاه اسمعیل نام و انصاف بعلم ✡ طهما سپ منش مه همایون فرما"

"By counting *either* all the letters in each hemistich, *or* only "those with diacritical points in any two hemistichs, *or* again "only those which have no diacritical points in any two "hemistichs, one obtains invariably the same number 984." The name of the King is clearly given here as Shāh Ismā'īl. It is further stated that the poet used to go to the capital once every few years to get his *waẓīfa* renewed. We also learn that the poet himself hints at the صنعت used in the *rubā'ī*:

وبعد از چند سال یکبار بواسطهٔ سامان وظیفه خود بدان دیار وارد شده ومعاملات خود صورتی داده باز رو سوی مقصد می اورد.....ودر کرت اخیر که فرمان فرماهی (فرمائی) بشاه اسمعیل مقرر کردیده جهت امضای فرمان وظیفه خود بعراق عجم آمده این تاریخ جهت شاه مذکور انشا نمود رباعی الحمد ایا الخ: در صنعت این رباعی از لطف نکر ✡ کش هر مصرع کشته بتاریخ مثل. بانقطه زهر دو مصرع وبی نقطه ✡ کردد دو و ده وچهار تاریخ جمل.

P. 14, میر اشکی (998). Brother of the preceding. Ghazālī-e-Mashhadī's (d. 980/1572) prosperity attracted him to India, where he died. His *dīwān* exceeded 12,000 *bayts* (Ethé has 10,000).

P. 15, مولانا ملك (999). (Malik and his son-in-law, Ẓuhūrī, were both court-poets of Ibrāhīm ʻĀdil Shāh of Bijapur). At the time of the composition of this work he lived in the Deccan:

امروز در ملك دكن ملك فلك رياضت وملك ملك قناعت.

Wrote a ساقی نامه. P. 17, هجری شمشیر کر (1000).

P. 18, آقا محمد (1001). غضنفر کره جاری (1002). Had *munāẓarāt* ("poetic contests") with most poets, such as Ḥātim-e-Kāshī, Waḥshī-e-Bāfiqī, and others. He wrote a *maṯnawī*, پیر وجوان, consisting of about 5,000 (Ethé has 4,000) couplets, in *hazaj* hexameter, a *dīwān*, and a پیش آمد احوال.

P. 19, میر والهی (Ethé, میر الهی, 1003). بهاری (1004). حسن وهمی (1005).

Sāwa.

P. 20, شیخ عثمان چاوچ، (1006). استاد البشر عقل حادی عشر خواجه نصیر الدین (طوسی) (1007). Born on Saturday, 11th Jumādā I, 597 (17th February, 1201); was 9 years and 5 months old, when امام فخر الدین رازی died (606/1210). In philosophy he was a pupil of صدر الدین سرخسی, a disciple of فرید الدین داماد, whose master was ابو علی سینا, and a direct pupil of بهمنیار. He served for some time as Ismāʻīlī *Wazīr* in the fort of Alamūt. He enjoyed the favour of ناصر الدین محتشم, the Ismāʻīlī governor of Quhistān, at whose request he wrote his famous اخلاق ناصری. He was suspected of carrying on secret correspondence with the Khalīfa of Baghdād and was, therefore, put in prison, from which he was released by Hulākū Khān in 654/1256. It is said that it was at his instigation that the Khalīfa مستعصم بالله was killed. He built an observatory at Marāgha, but before it was completed he died at Baghdād in 672/1274, aged 70 years and 7 days (Ethé, 77 years, 7 months, and 7 days). Amongst his works are اخلاق ناصری, شرح اشارات (a commentary on Bū ʻAlī Sīnā's الاشارات, compiled in 644/1246), تجرید, زیج ایلخانی (generally known as زیج خانی), تذکره در حکمت, زبده, نقد محصل, تنسوق نامهٔ ایلخانی; he also composed اوصاف الاشراف (در سلوك), مغنیه, and occasionally composed Persian poetry.

P. 22, خواجه سلمان (1008). Flourished under the Īlkhānī rulers, especially Sulṭān Uways (757–776/1356–1374). Jāmī says (in *Bahāristān*):

در سلاست عبارات ودقت اشارات بی نظیر افتاده اکرچه بسیاری از معانی استادان خصوص کمال اسمعیل را در اشعار خود ایراد کرده اما محل طعن نیست.

He wrote a *dīwān* and two *maṣnawīs* : جمشید وخورشید and فراق نامه.

P. 25, منتخب الدین (1009). قاضی مسیح الدین عیسی (1010). Boldly preached Truth and prohibited powerful rulers from acting contrary to the *Sharī'at*. Was put to death in 896/1491.

P. 27, طربقی (1011). For about 15 years was ملازم این درکاه (i.e., was attached to Akbar's court). صرفی (1012). A poet and *ta'rīkh*-writer. A couple of years before the composition of this book, he went from the Deccan to Lahore, composed a *qaṣīda* in praise of Akbar, but had no opportunity to present it to him, returned to the Deccan, and went to Mecca where he died. He has left a *dīwān*.

P. 28, مقصدی (1013). عهدی (1014). حریفی (1015).

Hamadān, on P. 29.

P. 30, خواجه یوسف همدانی (1016). Disciple of شیخ ابو اسحاق شیرازی; his خانقاه was known as خراسان [کعبهٔ]; died in 525 (Ethé 565/1169–70); buried in Marw. عین القضاة (1017). The great Sufi Shaykh, killed in 533/1138–39.

P. 32, شیخ فخر الدین ابراهیم عراقی (1018). The famous Sufi Shaykh. At an early age he came to Multān, became a disciple of Bahāu'd-Dīn Zakariyyā (died 666/1267), married his daughter, became his successor, went to Mecca, and Rūm, where he became a pupil of Ṣadru'd-Dīn-e-Qūniyawī whose lectures on فصوص he heard and wrote his famous لمعات. He went to Egypt and Damascus, where he died 688/1289.

P. 35, امیر سید علی بن شهاب بن محمد (1019). Three times travelled over the whole world and saw 1,400 saints. He is the author of the following works amongst others : اسرار النقط (correctly given here), شرح اسماء الله, شرح فصوص الحکم, شرح قصیدهٔ خمریه, ذخیرة الملوك, and اوراد فتحیه. Died in 786/1385.

P. 36, ابو بکر (1020). ابو برکه (1021). ابو عبد الله چاوه پاره (1022). احنف (1023). (Here spelt احتف).

P. 37, شیخ حافظ ابو العلی حسن بن احمد عطار (1024). Praised by خاقانی in his تحفة العراقین. بدیع همدانی (1025). (?) ابو الحسین بن الحسق (1026). کهمس (1027). زیاد الکبیر. Author of نهجه الاسرار (Ethé, بهجة الاسرار). (1028). حافظ تمیمی (1029). سروق بن الدخدع (1030). ابو الفضل جعفر بن علی (1031). العمید الاجل سعد الدوله مسعود بن سعد بن سلمان (1032). The famous poet of the Ghaznawid court. Left three *dīwāns*, Persian, Arabic, and Hindī. Long extracts from his poems.

P. 47, ابو سعد بن مسعود بن سعد بن سلمان (1032). Son of the preceding.

P. 48, الاجل الکافی ظفر الدین (1034). Contemporary of ملکشاه. His *dīwān* was not متداول in the days of our author.

P. 49, اثیر الدین اومانی (1035). Lorg extracts from his poems.

P. 53, هیبت الله بن ابراهیم (1036). میر مغیث مخوی (Ethé, مخوی, 1037). Generally wrote *rubā'īs*.

P. 55, ضمیری (1038). Author of the following Maṣnawīs: آسمان و زمین, شمع و پروانه, and ناهید و بهرام. هلاکی (1039).

P. 56, رشکی (1040). خواجه آقا میر (1041). عبد الغنی (1042).

P. 58, ملکی توهی سرکانی (1043). قیصری (1044). شراری (1045). Came to India in the year when this *taẕkira* was written.

P. 59, بزمی (1046). حیدری (1047). Attached to میر محمد اتکه (Ethé 'Anka'). مشربی (1048). پناهی (1049).

Ray.

On P. 60, line 12, the author says: شهر ری که مولد و منشا این فقیر است.

Tehran.

P. 63, شیخ العارفین ابو ذکریا (زکریا) یحیی معاد (1050).

P. 64, شاهباز کونین قطب وقت یوسف بن الحسین (1051). Died in 258/872.

P. 66, شیخ نجم الدین المشهور بدایه (1052). During the invasion of Chingīz Khan he left Khwārazm, went to Rūm, and enjoyed the company of Jalālu'd-Dīn-e-Rūmī and Ṣadru'd-Dīn-e-Qunyawī. Died in 654/1256. He is the author of مرصاد العباد and (1054). شیخ ابو بکر عبد الله بن عبد الرحمان (1056). ابو عبد الله بن حداد (1057). عبد الله بن محمد خراز (1058).

P. 67, ابو بکر بحلی (1053). تفسیر بحر الرائق.

P. 68, شیخ درعه (1059). ابو محمد عبد الرحمان بن ابی حاتم حنظلی (1060). ابو مسعود احمد بن الفرات ذرعه (1061). ذرعه عبد الله بن عبد الکریم القرسی (القرشی) (1062). صاحب کافی اسمعیل بن عباد (1063). The famous *wazīr* of Mu'ayyidu'd-Dawla and Fakhru'd-Dawla, the Būyid Amīrs

of Ray. He died in 385/995 or 390/1000. (The latter date, Dr. Ethé observes, cannot be correct, for Fakhru'd-Dawla, who died in 387/997, is said here to have gone to see him when he was on his death-bed:

(صاحب بمرض موت كرفتار كشته....فخر الدوله بعيادت رفتــه .

P. 71, افتخار العلما والمتكلمين امام فخر الدين وهو عبد الله محمد بن عمر بن الحسين القريشى التميمى البكرى (1064). The famous theologian and scholastic. Born in 543 or 544/1148–1149 in Ray, and died at Herāt 606/1209–10. He was a great controversialist. Once at Bokhārā he advanced a thousand arguments against the Ash'arite School and a thousand against the Mu'tazilite. He wrote a number of works, such as: (1) تفسير كبير, (2) مطالب عاليه, (3) نهاية المعقول, (4) كتاب الاربعين, (5) محصل, (6) كتاب البيان, (7) والبرهان, (8) مباحث عماديه, (9) مباحث مشرقيه, (10) تذهيب الدلايل, (11) ارشاد النظاير, (12) اجوبة المسائل, (Ethé, عيون المسائل), عيون المشا ل, (13) التجاريه, (14) تحصيل الحق, (15) كتاب الزبده, (16) معالم, (17) ملخص, شرح وجيز (20), شرح مفصل (19), شرح اسماء الله (18), شرح عيون الحكمة (not mentioned in Ethé), and (21) شرح كليات قانون. (All of these, Dr. Ethé remarks, are Arabic works; the well-known Persian encyclopaedia, حدائق الانوار فى حقائق الاسرار, compiled in 574/1179, is not mentioned here). Another Arabic work of his, شرح اشارات (a commentary on Avicenna's الاشارات و التنبيهات) mentioned in Ethé's copy is omitted here.

P. 73, محمد ذكريا (زكريا) (1065). The great physician and author of (1) كتاب حاوى, (2) كتاب الجامع, (3) كتاب الاقطاب, and (4) كفاية منصورى, dedicated to Abū Ṣāleḥ Manṣūr bin Isḥāq, the nephew (برادر زاده) of Amīr Ismā'īl-e-Sāmānī (reigned 279–295/892–907). He was at first devoted to the study of Music; but afterwards he studied Medicine under حكيم ابو الحسين على بن زين طبرى, the author of فردوس الحكمــة.

P. 75, ابو بشر محمد بن احمد بن حماد انصارى رازى دولابى (1066). A great traditionist and writer of *ta'rīkhs* on the births and deaths of 'Ulamā. He was a native of **Dawlāb**, a village belonging to Ray, in the 'mofussil' (مفصل) of Ṭehrān. Other places bearing the same name are: (1) in Yaman, called سوق يانوج (Ethé سوق الفرج), (2) near Ṭā'if, to which belonged the poet

عبدالله بن عمر بن عثمان, (3) between Makka and Madīna, (4) in Ahwāz, and (5) a quarter (محلّة) of Baghdād. Died 320/932. افضل المتقد مین ابو یزید محمد الغضایری (1067). Correctly called here غضایری, because his father was a کاسه‌گر (غضایر means a کاسه). A panegyrist of سلطان یمین الدوله (i.e., Sulṭān Maḥmūd of Ghaznī).

P. 77, پندار (1068). املح الشعراء عمادی الشهریاری (1069). شهریار is a district (بلوك) of Ray. Some authorities (like 'Awfī) take him to be identical with 'Imādī of Ghaznī. "He flourished," says Dr. Ethé, "under Sulṭān Ṭughrul III Saljûḳî (A.H. 571–"590=A.D. 1176–1194), whom he has eulogised in several "Ḳaṣîdas." Long extracts from his poems.

P. 84, خواری (1070). امام الاجل علاء الدین خواری ملك الكلام فضل الله (1071). P. 85, مفخر الشعرا ابو المفاخر (1072). A contemporary of سلطان مسعود بن محمد بن ملکشاه. P. 86, اشرف الشعرا بدر الدین القوامی (1073). P. 88, مسعود (1074). A panegyrist of Sulṭān Mas'ūd of Ghaznī. ده‌خدای ابوالمعانی (Ethé, ابوالمعالی, 1075).

P. 91, مولانا قطب‌الدین (1076). Wrote شرح شمسیه and dedicated it to the *wazīr* غیاث‌الدین محمد بن وزیر شهید خواجه رشید. سید محمد نور بخش (1077). An influential spiritual guide. Had a large progeny. سید جعفر (1078). Son of the former. A contemporary of Abu'l-Ghāzī Sulṭān Ḥusayn Mīrzā.

P. 92, شاه قاسم (1079). Son of Sayyed Md. Nūrbakhsh. شاه بهاء الدوله (1080). Son of the preceding. شاه قوام الدین محمد بن شاه شمس الدین ابن شاه قاسم (1081).

P. 94, شاه صفی الدین محمد (1082). Brother of the preceding.

P. 95, شاه قاسم بن شاه قوام الدین (1083). P. 96, امیر سید محمد ولد شاه قاسم (1084). امیر شاه رضا (1085). A great chess-player.

P. 97, فکری (1086). A Nūrbakhshī. Went to the Deccan in the days of Shāh Ṭāhir. قاضی محمد (1087). A native of Warāmīn. P. 98, قاضی عطا الله (1088). Brother of the preceding. قاضی عبدالله (1089). Eldest son of Qāẓi Muḥammad.

P. 99, قاضی سدید (1090). Another son of Qāẓī Muḥammad. میر رکن الدین (1091). A poet. P. 100, میر محمد قاسم (1092). A poet.

P. 101, قاضی عهدی (1093). امیر عنایت الله (1094). A superintendent (متولی) of the shrine of 'Abdu'l-'Aẓīm at Ray.

P. 102, امیر علی شاه (1095). Son of the former. امیر نور الله (1096). A *mutawallī* of the above shrine. امیر ظهیر الدین ابراهیم (1097). Another *mutawallī* of the same shrine. His *takhallus* was وضعی. امیر مجد الدین اسمعیل (1098). Son of the preceding; his *takhallus* was مجدی. P. 103, شیخ شهاب الدین علی (1099). A *mutawallī* of Imām Zāda Abu'l-Ḥasan at Andarmān (a village in the district of Ray). شیخ ابو القاسم (1100). Son of the preceding.

P. 104, آقا غیاث (1101). Son of the preceding. قاضی مسعود (1102). Qāẓī of Ray. Author of دستور قاضی (on epistolography, according to Dr. Ethé). He was the father of nine sons, all of whom were renowned for learning at Ṭehrān. They are noticed below. قاضی بیك (1103). Eldest son of the preceding. A favourite of Shāh Ṭahmāsp. Came to Ahmednagar in the Deccan. Returned to Persia and died at Lār.

P. 105, امیر عبد القادر (1104). Another son of Q. Mas'ūd. Was Qāẓī of Tabrīz. Was killed in 989/1581. Dr. Ethé remarks: the "ta'rîkh on his death, however, viz., آه شهید میر عبد القادر, gives "A.H. 987=A.D. 1579)." The same *ta'rīkh* is given in this MS. also. Inasmuch as the name of the Qāẓī is Amīr and not Mīr, and the first word of the chronogram, viz., Āh, has an *alif-e-mamdūda*, two *alifs* more, if reckoned in the calculation, will remove the deficiency of 2. امیر معز الدین (1105). A third son of Q. Mas'ūd. امیر تاج الدین حسن (1106). A fourth son of Q. Mas'ūd. Author of حاشیه مطالع (glosses on the مطالع الانوار on Logic by Maḥmūd b. Abūbakr Urmawī).

P. 106, (except for two lines and a quarter) pp. 107, 108, and 109 are left blank. Notices of the remaining five sons of Qāẓī Mas'ūd, viz., امیر جعفر (1107); امیر قاضی (1108), who went to the Deccan; امیر زین العابدین (1109); امیر شمس الدین علی (1110); and امیر ابو تراب (1111) are missing.

P. 110, مولانا امیدی (1112). (That part of his notice which should have been copied on p. 109 is wanting). The notice here begins with: امیر نجم الثانی پایهٔ قدر ومنزلتش. From what is stated here it appears that the poet was murdered in 927/1521.

The chronogram on his death by Nāmī, one of his pupils, as given here, viz., آه از خون ناحق من آه, gives 925, which, as pointed out by Dr. Ethé, is wrong, the correct date being 930/1524. See notices numbered 1081 and 1112. (If the *ta'rīkh* is read as آه ز خون ناحق من آه آه, it will yield 930). Of the poetic compositions of Umīdī, those that were متداول in our author's time are the following: seventeen *qaṣīdas* three *ghazals*, a ساقی نامه, some *qit'as*, and some *rubā'īs*.

P. 112, خواجه محمد طاهر (1113). Son of the preceding. خواجه محمد شریف هجری (1114). *Wazīr* of Khorāsān, Yazd, Iṣfahān, etc. Died in 984/1576–77

P. 114, خواجه غیاث الدین محمد (1115). Son of the preceding. He was an able administrator, (was father of Nūr Jahān, and acted as *Wazīr* of Jahāngīr).

P. 115, خواجه محمد طاهر وصلی (1116). Another son of Muḥammad Sharīf-e-Hijrī. He was well versed in علم سیاق.

P. 116, خواجه میرزا احمد (1117). Brother of Muḥammad Sharīf, and father of the author of this work. A favourite of Shāh Ṭahmāsp and, for some years, *Kalāntar* of Ray. خواجه خواجکی (1118). Another brother of Muḥammad Sharīf.

P. 117, خواجه شاپور (1119). Son of the preceding. Wrote *qaṣīdas*, *ghazals*, and *maṣnawīs*, an extract from one of which, در صفت فرهاد, is quoted here. (Dr. Ethé states that he had first the *takhallus* Farībī, Firībī, or Ḳarībī. Here it appears as *Shāpūr*).

P. 121, خواجه عبد الرضا (1120). Muḥammad Sharīf's sister's son. Poet and *ta'rīkh*-writer. خواجه محمد رضا (1121). Son of the preceding. A poet.

P. 122, خواجه محمد محسن (1122). Khwāja 'Abdu'r-Raẓẓā's sister's son. A poet.

P. 123, خواجه نظام الملك (1123). Wrote poetry occasionally. خواجه جعفر (1124). Well versed in معما. مولانا افضل نامی (1125). Attached to Umīdī. Wrote a *dīwān*.

P. 124, خواجه هدایت الله مشرف (1126). The author says: بیشتر اوقات در کفتن اشعار مسلوب المعانی همت میکماشته. Parodied some verses of the *Shāhnāma*, *Laylā Majnūn*, etc. میرزا علی (1127). His

takhallus was خلقی . مولانا فهمی (1128). Had poetical contests with *Sahmī* of Bukhārā.

P. 125, مولانا محمد سیری (1129). مولانا غفوری (1130). مولانا حاجی (1131). مولانا حسابی (1132). Dr. Ethé remarks: "a composer of well-measured verses." Here the author says: شعر موزون هرگز بر زبانش نمیگذشته مگر گاهی که غلط میکرده.

Damāwand.

P. 127, امیر غیاث الدین محمد بن امیر یوسف (1133). Of Shakarāb, in the district of Damāwand. Qāzī of Khorāsān. Was put to death in 927/1521. His *takhallus* was خلقی . (At his request Khwāndmīr composed the حبیب السیر).

P. 128, مولانا سایل (1134). Belonged to آه, a suburb of Damāwand. He and Ḥayratī wrote coarse satires (اهاجی رکیك) against each other. P. 129, مولانا سیف الملوك (1135). A good poet and physician, whose *takhallus* was شجاعی . P. 130, مولانا قربی (1136). A poet.

Simnān.

P. 131, سکاك (1137). شیخ العارف رکن الملة والدین علاء الدوله (1138). The great Sufi saint. Died in 786 A.H.; (but this date, according to Dr. Ethé, is wrong, the correct one being 736/1336).

P. 132, خواجه ابو البرکات تقی الدین علی الدوسی (Ethé, 'Dûstî', 1139). خواجه عماد الدین مسعود (1140). خواجه غیاث الدین سالار (1141). خواجه شمس الدین علی (1142). خواجه قطب الدین طاؤس (1143). خواجه نظام الدین بختیار (1144). نجم الدین (1145).

P. 133, امیر سید علی (1147). [Before this, Ethé has "Amīr Yamanī or Yamīnī (1146)," who is omitted here]. Amīr Sayyed 'Alī, an able scholar, was, at the time this book was written, appointed to write (a history of the) Deccan. فریبی (1148). A poet.

Astarābād.

P. 134, شمس المعالی قابوس (1149). (Qābūs b. Washmgīr, ruler of Jurjān, 366–403/976–1012). Wrote several works in Arabic and Persian. Amongst his best known prose works is کامل البلاغه (here wrongly written کان البلاغه).

P. 135, ابو منصور ثعالبی (1150). Author of سیرالملوك . امیر عنصرالمعالی کیکاؤس (1151). Author of an ethical work (the famous قابوس نامه), which he wrote for his son.

P. 137, امیر المعظم نصر الدین or نصرت الدین کبود جامه (1152). A courtier and poet.

P. 138, امیر الکبیر فخر الدوله مسعود بن نصرت الدین (1153). Son of the preceding. ابو علی جرجانی (1154).

P. 139, شیخ ابوالقاسم کرکانی (1155). سید الحکما سید اسمعیل (1156). Author of اغراض الطب) کتاب اغراض), خفی علائی, dedicated to ارسلان خوارز مشاه (which, as Dr. Ethé shows, is impossible); the اغراض is an abridgement of ذخیرهٔ خوارزمشاهی (which statement, Dr. Ethé says, is wrong; the proper abridgement of the *Zakhīra* is the خفی علائی). حکیم یالیت (Ethé, یالیث or یالیت, 1157).

P. 140, ابوذرعه (1158). فخرالدین اسعد (1159). Author of ویس و رامین, from which an extract is given here. P. 142, لامعی (1160).

P. 143, فصیحی (1161). Author of the *maṣnawī* وامق و عذرا. Attached to عنصر المعالی کیکاؤس. میر سید شریف الدین علی (1162). In 779/1377–78, he was appointed professor in the Daru'sh-Shifā of Shīrāz. He stayed in Fārs for about ten years and wrote (1) his حاشیه on مطول (i.e., Sa'du'd-Dīn-e-Taftāzānī's commentary on Jalālu'd-Dīn Muḥammad-e-Qazwīnī's تلخیص المفتاح). In 789/1387, when Tīmūr conquered Shīrāz, Sayyed Sharīf was ordered to Samarqand, where he lived till the death of Tīmūr. During this period he had a number of learned disputations (مباحثات) with Sa'du'd-Dīn-e-Taftāzānī (died 791 or 792/1389 or 1390). He remained in Trans-Oxiana till the death of Tīmūr, after which he returned to Shīrāz, where he died 816/1413–1414, aged 76. He was born at طاغون (in Astarābād) in 740/1339–40. He worte learned glosses and commentaries on most of the works of ancient and modern authors that were then in vogue. Amongst his famous works are (2) حاشیه شرح کشاف; (3) شرح مفتاح; (4) حواشی شرح هدایهٔ حکمت میرك (glosses on Muḥammad bin Mubārak Shāh-e-Bukhārī Mīrak's commentary on the هدایة الحکمت of مفضل بن عمر ابهری, who died 663/1265); (5) حواشی شرح حکمة العین حکمت العین میرك (glosses on Mīrak's commentary on the حکمة العین of نجم الدین علی بن عمر کاتبی قزوینی, who died in 693/1294); (6) حواشی توضیح, تنقیح (the توضیح is Taftāzānī's super-commentary on the تلویح, which is itself a commentary on his "Principles of

Jurisprudence", by the author himself عبيد الله بن مسعود محبوبی حنفی, who died 747/1346–47); (7) شرح مواقف (wrongly called here موافق), a commentary on the كتاب المواقف, a work dealing with theology, by عضد الدين ايجی, died 756/1355); (8) حاشيه شرح تجريد اصفهانی (glosses on Shamsu'd-Dīn Maḥmūd-e-Iṣfahānī's commentary on the تجريد, Naṣīru'd-Dīn-e-Ṭūsī's compendium of Metāphysics and Muslim faith); (9) حواشی شرح طوالع اصفهانی (glosses on the same Iṣfahānī's commentary on the طوالع الانوار, on theology, by ناصر الدين عبد الله بيضاوی, who died 685/1286); (10) حاشيه بر شرح مطالع مولانا قطب الدين رازی; (11) حاشيه بر شرح شمسيه مولانا قطب الدين رازی (omitted in Ethé); (12) شرح تذكره (a commentary on Naṣīru'd-Dīn-e-Ṭūsī's تذكره on astronomy); (13) شرح چغمينی (a commentary on the ملخص on astronomy by محمود بن محمد عمر چغمينی or چغمينی); (14) حاشيه شرح اشارات (glosses on N. Ṭūsī's commentary on Avicenna's الاشارات); (15) حواشی رضی (Ethé راضی); (16) حواشی متوسط (glosses on Ruknu'd-Dīn Ḥasan-e-Astarābādī's commentary on the كافيه فی النحو of Ibn Ḥājib, who died 646/1248); (17) (كافيه در فارسی), sic فارسی, در كافيه (a commentary in Persian on كافيه); (18) منطق (i.e., الرسالة الكبرى فی المنطق) in Persian; and (19) صرف (i.e., the well-known work on Arabic inflections, صرف مير, in Persian). All the above works were written at Samarqand. After his return to Shīrāz he wrote (20) حاشية شرح مختصر اصول ابن حاجب (glosses on the commentary, probably of عضد الدين ايجی, on Ibn-e-Ḥājib's مختصر المنتهی on jurisprudence); and (21) شرح فرائض سراجی (a commentary on سراج الدين محمد السجاوندی's الفرائض السراجيه, on rights of inheritance). The above particulars of authors and dates are as given in Ethé and based on Loth's *Catalogue of Arabic MSS.* in the India Office.

P. 144, امير جمال الدين (1163). Prime minister of Shāh Ṭahmāsp. امير سيف الدين محمد (1164). Son of the preceding. امير امين الدين حسن (1165). Brother of the preceding. امير تقی الدين محمد (1166). Son of the preceding. امير فخر الدين سماكی (1167). Prime minister of Shāh Ṭahmāsp. Author of حاشيه هداية حكمت (see above); حاشيه بر حاشية تهذيب (glosses on the glosses of Taftāzānī's تهذيب المنطق) and حاشيه بر شرح تجريد (see above).

P. 145, قاری (1168). مولانا امام الدين (1169). مولانا نظام. A famous

poet, wrote *qaṣīdas* in praise of اهل بيت. (According to Ethé he must be different from the مولانا نظام mentioned in the آتشكده, as the author of the *maṯnawī* سليمان و بلقيس).

P. 146, هلالی (1170). Was put to death (939/1532–33); author of two *maṯnawīs*, viz., شاه و درويش and ليلی و مجنون.

P. 147, مولانا سحابی (1171). Greatly fond of writing (*rubā'īs*).

P. 149, میر محمد مومن (1172). Went to the Deccan and entered the service of ابراهيم قطب شاه (who died 988/1580); at the time this work was written, he was in the service of Ibrāhīm's son محمد قلی قطب شاه.

P. 150, مولانا سلطان محمد صدقی (1173). A poet, who lived for years in Kāshān.

P. 151, مولانا علی (1174). (Ethé, مولانا علی گل). A poet at the Court of the Sulṭāns of the Deccan. مولانا معين لذة (1175). A humourous poet and prose-writer. Author of a prose treatise entitled لذة, in which he has used novel expressions and made puns on words.

P. 154, محمد امين ذوقی (1176). A poet. P. 155, سيد عبد الحق (1177). A poet. میر مرادی (1178). A poet. روغنی (1179). A poet. Came to India where he died. مولانا ناطقی (1180). A poet. Died while going back from India. P. 156, میر شمس الدين علی (1181). A poet. نسيم (1182). A poet. محمد مقيم (1183). A poet. Was in India at the time of the composition of this work. قسمتی (1184). A poet.

Tabaristān.

Māzandarān on P. 159.

P. 160, شيخ ابو العباس قصاب (1185). شيخ محمد قصاب (1186).

P. 161, ابو جعفر جرير الطبری (1187). The famous author of *Ta'rīkh-e-Ṭabarī*), the *Tafsīr-e-Kabīr* (i.e., جامع البيان فی تأويل القران). (He died 310/922). محمد بن محمود آملی (1188). Author of شرح بر كليات قانون (a commentary on Ibn-e-Sīnā's *Qānūn*) and نفائس الفنون فی عرائس العيون, an encyclopaedia of Muslim sciences) like the درة التاج (of Quṭbu'd-Dīn-e-Shirāzī). شيخ عز الدين آملی (1189). Author of حسينه (a treatise on the Shī'a faith), dedicated to حسن مت نای (Ethé حسن مولانا محمد صوفی, مت نامی). ابو الفتح آملی (1190). a king of مازندران.

(1191). A poet who was alive when this work was composed.
P. 164, مولانا قایمی (1192). Author of a *maṯnawī* (in the metre of Sanā'ī's *Ḥadīqa*). رفیقی (1193).
Rustamdār. مولانا محمد (1194).
Gīlān on P. 165.
P. 166, شیخ محی الدین عبد القادر (1195). The founder of the Qādirī order. Born 471 or 481/1078–79 or 1088–89. At the age of 18, i.e., in 488 A.H., he went to Baghdād. عین الزمان جمال الدین کیلکی (1196). A *Khalīfa* of Najmu'd-Dīn-e-Kubrā.
P. 167, خواجه تاج الدین علی شاه (1197). *Wazīr* of Uljāytū (703–716/1303–1316), and of his successor, Abū Sa'īd. Died 723/1323. Built the رشیدیه at Tabrīz. خواجه نجم الدین محمود المشهور بخواجه جهان (1198). The famous Maḥmūd-e-Gāwān, minister of the Bahmanī Sulṭān Muḥammad Shāh (867–887/1463–1482). He was executed (in 886/1481). Author of a treatise on *inshā'* (مناظر الانشاء) which, the author says, enjoyed general popularity and renown in his day (امروز بین الجمهور متداول و مشهور است). (For his other work entitled ریاض الانشا see Vol. 10 above). He used to send presents to the learned men of 'Irāq and Khorāsān. Jāmī was also a recepient of such presents and, in return, thanked him in a *qaṣīda*.
P. 169, امیر نجم الدین مسعود Ṣafawī. بابا نصیبی (1200). Introduced by بابا فغانی to سلطان یعقوب بیگ آق قوینلو. P. 170, کار کیا خان (1201). King of Gīlān. Drew upon himself the wrath of Shāh 'Ābbās-e-Ṣafawī and fled to Karbalā. P. 171, شیخ زاده فدائی (1202). His *takhalluṣ* was *Fidā'ī*. Son of شیخ محمد لاهجی the author of the مفاتیح الاعجاز or شرح گلشن راز. (Shaykh Zāda died 927/1521).
P. 172, قاضی عبد الله یقینی (1203). Belonged to the Nūrbakhshī order, and was nephew of شیخ احمد لاهجی. قاضی یحیی (1204).
P. 173, مولانا یحیی خان (1205). *Wazīr* of Gīlān. Died in Qazwīn 967/1559–60.
P. 174, قاضی شمس الدین (1206). Prime Minister under Shāh Ṭahmāsp. مولانا نظام الدین احمد (1207). A great astronomer. حکیم نعمت الله دیلمانی (1208). A Physician. پیله فقیه (1209). Prime Minisiter of Gīlān. حکیم صدر الشریعه (1210). مولانا لطف الله

(1211). مولانا محمود سر برهنه (1212). حکیم شمس الدین (1213). In service of Akbar, who gave him the title of حکیم الملك. حکیم نور علی (1214). حکیم علاء الدین (1215). مولانا عبد الواحد (1216). مسیح الدین حکیم الدین محمد فراری (1217). Prime Minister of Gīlān. ابو الفتح (1218). Brother of the preceding. Attached to Akbar's Court. P. 175, حکیم همام (1219). Another brother of Nūru'd-Dīn. A good poet. Was also attached to Akbar's Court.

P. 177, حکیم دوائی (1220). Joined Akbar's court in the year when this book was being written. مولانا حیاتی (1221).

P. 178, بابا عبدی (1222). A Ṣūfī. Author of some *risālas* on prosody, rhyme, and riddles (*mu'amma*). حالتی (1223). A calligraphist and poet. قربی (1224). A poet.

P. 179, عافکی (? Ethé, عاکفی, 1225). An astronomer and poet. قایلی (1226). Came to India before this work was written. فدائی (1227). A poet. عنایت زرگر (1228). میر محمود (1229). Came to India a few years before this work was compiled.

Qazwīn on P. 180.

P. 182, شیخ ابو بکر شادان (1230). A Ṣūfī, who died 531/1136–37. شیخ نور الدین محمد بن خالد (1231). A ṣūfī. شیخ علك (1232).

P. 183, ابو یا بان (Ethé, شیخ ابو علی ابو با بان, 1233). شیخ سعد الدین قتل قواچه خالدی (Ethé قتلقخواجه, 1234). شیخ شرف الدین طویل (1235). ابو الحسن زاهد (1236). Fasted thirty years and died 345/956–957. شیخ نجم الدین عبدالغفار الشافعی (1238). (محمد بن زید بن ماجه, the great traditionist and author of کتاب السنن, numbered 1237 in Ethé, is omitted here). Shaykh Najmu'd-Dīn was the author of the حاوی فقه, لباب, and شرح لباب (i.e., کتاب العجاب, فی شرح اللباب). He died in 663/1265. عبد السلام بن محمد (1239). A great Mu'tazilite doctor, and author of تفسیر کبیر in 300 جز. He died in 488/1095. امین الدین نصیر بن عزیز الدین (1240). Under سلطان محمود سبکتگین a *mustawfī* of 'Irāq.

P. 184, امام الدین ابو القاسم عبد الکریم (1241). Author of شرح, شرح کبیر (commentaries on Ghazzālī's work on Shāfi'ite Law, صغیر الوجیز فی الفروع; the larger of the two is in twelve volumes and is entitled فتح العزیز علی کتاب الوجیز, see Ethé), محرر (on Shafe'ī Law), and تدوین. سدید الدین (1242). امام سعید بابویه مولانا نجم الدین عمر رافعی (1243). Highly praised by Khāqānī.

كاتبى (1244). Naṣīru'd-Dīn-e-Ṭusī invited him to Marāgha to assist him in the preparation of his astronomical tables, the زيج ايلخانى. He is the author of the شمسيه, dedicated to خواجه شمس الدين محمد, the كشف, the حكمت عين, which is a commentary on the ملخص of Imām Fakhr, and the جامع الدقايق.

P. 185, افتخار الدين محمد بكرى (1245). Translated the كليله ودمنه into the Moghul tongue (بزبان موغلى) and the سندباد نامه into Turkish. Mangū Qā'ān gave him the governorship of Qazwīn and appointed his brothers governors of 'Irāq-e-'Ajam, 'Irāq-e-'Arab, Māzandarān, and Gurjistān. (1246). ملك رضى الدين بابا Abāqā Khān made him governor of ديار بكر. جمال الدين رشق القطنى (Ethé, *Ushaq*, 1247). P. 186, قاضى نظام الدين عثمان (1248). نخر الدين فتح الله مستوفى (1249). حمد الله مستوفى (1250). Brother of the preceding. The author of the تاريخ گزيده, and of the نزهت القلوب. سراج الدين قمرى (1251). A renowned poet. P. 187, بهاء الدين (1252). عماد الدين (1253). P. 188, عبيد زاكانى (1254). The famous writer of pleasantries. Wrote a رساله on علم بيان and dedicated it to شاه ابو اسحق انجو (ruled over Fārs 742–754/1341–1353).

P. 193, مولانا مجد الدين كرخى (1255). درويش دهلى (Ethé, دهكى, 1256). A poet praised by 'Alī Shèr in his مجالس النفائس. مير زا اشرف جهان (1257). P. 195, امير صدر الدين. Son of the preceding. قاضى روح الله (1258). مير اقوام الدين جعفر المخاطب بآصفخان (Ethé, مرزا قوام الدين, 1259). Came to India and rose to the position of *Wazīr* under Akbar.

P. 198, آقا ملا (1260). P. 199, امير يحيى (1261). Author of لب التواريخ. Died 962/1555. P. 200, قاضى حسن (1262). عزيزى (1263). Author of گل ومل, رساله منظومة رمل, and صحيفة العشاق, وجه القناعت, امير عزيز (1264). P. 201, قاضى احمد غفارى (1265). Author of نكارستان and جهان آرا. On his return from the Ḥijāz he died at the port of دابل in 975/1567–68. شاه قاسم فهمى (1266). A poet.

P. 202, مولانا ادهم (1267). One of the اهل انشا. Wrote a satire on the people of قم. مولانا هلال (1268). مولانا اسمعيل بخشى (1269). A poet. P. 203, مير محمد كر (1270). A poet. اسد بيك (1271). A poet. P. 204, مولانا مراد (1272). A poet. P. 205, سيد نور الله (1273). Wrote some poetry. خواجكى (1274). A poet. خضرى (1275). A poet. P. 206, فروغى عطار (1276). A poet. جذبى (1277). A

poet. کاکا (1278). A poet. حافظ صابونی (1279). A poet. Wrote in the dialect of Qazwīn. P. 207, محمد شریف ایزدی (1280). A poet. سك لوند (1281). A poet. نظام کلاغ (1282). A poet. مولانا مکارم (1283). A poet.

Abhar.

P. 208, ابو بکر طاهر (1284). A Ṣūfī; died 330/941. کمال الدین ابو عمره (1285). *Wazīr* of Sulṭān Arsalān and Sulṭān Ṭughril (571–590/1176–1194). نظام الدین بن سعد الدین (1286). *Wazīr* of Sulṭān Tukush (the Khwārazmshāh, 568–596/1172–1200). سعد الدوله نهود (Ethé نهود, 1287). *Wazīr* of Arghūn Khān (683–690/1284–1291). اثیر الدین (1288). Author of کتاب الکشف on هدایه, and زبده, محصول, اشارات, حکمت. P. 209, رفیع الدین (1289). Author of a work on Euclid's geometry (اقلیدس) and a treatise on arithmetic (رسالهٔ حساب). Lived in the days of Ghāzān Khān (694–703/1295–1304).

P. 210, جمال الدین (1290). A poet. نرکسی (1291). A poet. P. 211, تذروی (1292). A poet. Came to India and attached himself to Khānkhānān Bayram Khān and, after his death, to Khān-e-A'ẓam, to whom he dedicated his *maṣnawī* which was in imitation of Ibn-e-'Imād's ده مایه (Ethé, ده نامه). Another *maṣnawī*, which he wrote in the name of محمدخان (یوسف), is entitled حسن یوسف. He died at Agra.

Zanjān on P. 213.

P. 214, اخی فرج (1293). A Ṣūfī. خواجه صدر الدین احمد (1294). Prime Minister of Kaykhātūn (or Kaykhātū, as his name is generally written), a son of Abāqā Khān. P. 215, قطب الدین احمد (1295). Brother of the preceding. قاضی بهاء الدین (1296). A poet. کمال الدین (1297). Wrote a *qaṣīda* in praise of Naṣīru'd-Dīn-e-Ṭūsī.

Sanjās and **Suhraward.**

P. 216, شیخ ضیاء الدین ابو نجیب عبد القادر (1298). A Ṣūfī. عمدة السالکین شیخ شهاب الدین ابو حفص عمر بن محمد البکری السروری (السهروردی) (1299). He was the شیخ الشیوخ of Baghdād and a contemporary of شیخ عبد القادر جیلانی. He was the author of عوارف (i.e., عوارف المعارف), رشح النصایح, and التنق (اعلا(م). Born Rajab, 539/1145 and died 632/1234. Kamālu'd-Dīn-e-Iṣfahānī sang his praises.

P. 218, شیخ شهاب الدین المقتول السهروردی (1300). The great exponent of the philosophy of the مشائیان and the اشراقیان. Author of تنقیحات (on jurisprudence), تلویحات, and کتاب هیاکل (on Sufiism). He was put to death in 585/1189. P. 219, شمس الدین طاهر سنجاسی (1301). A poet.

Taram.

P. 219, مولانا علی طارمی (1302). His *takhalluṣ* was *Ṭāramī*. He was in the service of Humāyūn. میر دوست (1303). His *takhalluṣ* also was *Ṭāramī*. A favourite of Humāyūn.

Sultāniyya on P. 220.

P. 221, شیخ جمال مطهر چلی (1304). (In Ethé, علی and حلی). A contemporary of (Uljāytū) Sulṭan Muḥammad (Khudā banda, 703–716/1304–1316). At his instance the Sulṭān embraced the مذهب امامیه. شاه طاهر (1305). Came to India in 923/1517; became a friend and favourite of Sulṭān Burhān Niẓām Shāh of Ahmadnagar (911–961/1505–1553). Every one knows that the spread of Shī'iism in the Deccan was due to his teachings:

[بر همه کس ظاهر کشته که شیوه (شیوع) مذهب امامیه در دکن بار شاد وی بوده].

The title of *Niẓām Shāhī* was obtained, through his efforts, from Sulṭān Bahādur of Gujarat, (و خطاب نظامشاهی از جانب سلطان بهادر بگراتی هم بسعی او بحصول پیوسته). Shāh Ṭāhir wrote both prose and verse.

Āzarbāijān on P. 224.

P. 227, مولانا شمس الدین محمد بن علی بن ملکزاد (1306). The spiritual guide of Jalālu'd-Dīn-e-Rūmī. He came to Quniya in 642/1244–45, and met J. Rūmī.

P. 230, شیخ محمود شبستری (1307). The famous author of the گلشن راز, and رساله شاهد. Died in 720/1320. P. 231, شیخ کج (Ethè, کج, 1308). Shaykhu'l-Islām of Tabrīz, in the reigns of Sulṭān Ḥusayn (sic! Shaykh Ḥasan-e-Buzurg) and his son Sulṭān Uways (757–776/1356–1374).

P. 232, شیخ ضیاء الدین (1309). A poet. شیخ بابا فرج (1310). شیخ فقیه زاهد (1311). شیخ امام جعده (1312). شیخ ابو اسحق ابراهم بن یحیی

(1313). امیر سید قاسم انور (انوار) (1314). The famous ṣūfī and poet. Died in 837/1433–34.

P. 233, حکیم الاجل قطران بن منصور اجلی (1315). Another renowned poet. Author of the *maṣnawī* قوسنامه, dedicated to امیر محمد بن امیر قماج, the Governor of Balkh. Long extracts from his poems. P. 237, امین الدین داد (1316). A poet. خواجه همام (1317). The poet who was Sa'dī's contemporary and imitator. P. 239, ایرج (1318). A poet. قطب الدین عتیقی (1319). A poet. P. 240, جلال الدین عتیقی (1320). A poet. Son of the preceding. جمال الدین عتیقی. A poet. Son of Quṭbu'd-Dīn. (Omitted in Ethé). P. 241, مولانا محمد عصار (1321). Author of the *maṣnawī* مهر و مشتری.

P. 242, بدیعی (1322). A poet. خواجه غیاث الدین (1323). Another poet. ملك محمود (1324). A poet. شمس الدین عبیدی (1325). خواجه (علی) عکی (1326). A traditionist. مولانا معین الدین (1327). Prime Minister of Sulṭān Abū Sa'īd (Gurgānī, 854–873/1450–1469). P. 243, مولانا میر علی (1328). The inventor of the Nasta'līq script (واضع خط نسخ تعلیق). مولانا جعفر (1329). A good scribe. میر عبد الوهاب (1330). قاضی عبد الرحمن (1331). Chief Qāẓī of Tabrīz in the reign of Shāh Ismā'īl (-e-Ṣafawī). شیخ صنع الله (1332). مولانا عبد الصمد (1333). مولانا میرك كتابی (1334). Proficient in علم تفسیر و معانی و بیان.

P. 243, شریف (1335). A poet. P. 246, حیدر بیك انیس (1336). A poet and courtier. P. 247, حسن بك شكر اعلی (اغلی) (1337). A good poet, whose *takhalluṣ* was مقیمی. P. 248, كمال الدین چلبی محمود بیك (1338). A philosopher and poet. P. 250, فسونی بیك (1339). A poet and astronomer. P. 251, مولانا محمد علی (1340). Shaykhu'l-Islām of Āẕarbāijān. مولانا محمد حسین (1341). A calligraphist and poet. مولانا نثاری (1342). A poet. P. 252, میر عبد الباقی (1343). A poet. Came to India and entered the service of 'Abdu'r-Raḥīm Khānkhānān. P. 253, مولانا حیدری (1344). Came to India and was introduced to Akbar. Wrote a *dīwān* and a *maṣnawī* in imitation of Sa'dī's بوستان.

P. 254, سامری (1345). Son of the preceding. Also a poet. وقوعی (1346). A poet. فصیحی (1347). A poet. P. 255, صبوری (1348). A poet. مولانا عرفی كان كر (1349). A poet. Sang the praises of Shāh Ṭahmāsp in 130 *qaṣīdas*. Richly rewarded for (a *maṣ-*

nawī entitled) کوی و چوکان. P. 256, مولانا لطفی (1350). Son of the preceding. Came to India. In our author's time he was attached to Zayn Khān. مولانا طوفی (Ethé, طوبی, 1351). A poet.

P. 257 خواجه فانی (1352). Sometimes wrote verses. حقیری (1353). Wrote a few verses. فقیری (1354). Wrote a few verses. سهوی (1355). A good calligrapher and poet. نظمی (1356). A poet. جعفری (1357). Knew علم استخراج و رمل. Sometimes wrote verses. ظریفی (1358). Wrote verses occasionally.

Ardabīl on P. 258.

P. 259, شیخ صفی الحق والدین ابو الفتح اسحق (1359). A descendant of the seventh Imām Mūsā Kāẓim. Ancestor of the Ṣafawīs. His genealogy is given in full. At Shīrāz he enjoyed the company of Sa'dī. After having profited by the company of a number of Ṣūfīs and spiritual guides, he went to Ardabīl and established his spiritual authority. He died 635 (Ethé, 735/1335). (His life, teachings, and miracles are described in the صفوة الصفا). P. 260, شیخ صدر الدین موسی (1360). Son and spiritual succeossor of the preceding. شیخ خواجه علی (1361). Son and successor of the preceding. شیخ ابراهیم (1362). Son and successor of the preceding. P. 261, سلطان جنید (1363). Son and successor of the preceding. سلطان حیدر (1363). Son and successor of the preceding. Father of Shāh Ismā'īl, the first independent ruler of the Ṣafawī dynasty.

P. 262, شیخ ابو ذرعه (1365). P. 263, مولانا حسین (1366). مولانا احمد (1367). خان میرزا (1368). *Wakīl* of Shāh Ṭahmāsp and a good lawyer, who sometimes wrote poetry. نزاری (1369). A poet. P. 264, مولانا یعقوب (1370). A poet, who composed verses in several tongues (پحند زبان). وارثی (1371). A poet. جامی (1372). A poet. فردی (1373). A poet.

Khalkhāl.

P. 265, مولانا شیخ احمد فنامی (1374). (Ethé has فنائی and فناری). A Sufi and poet. مولانا فضل (1375). Brother of the preceding. A sufi and poet. مولانا ملك سعید (1376). A poet. امامی (1377). A poet. P. 266, مولانا حسین (1378). Author of حاشیه بر تهذیب and حاشیه بر اثبات واجب.

Urdūbād.

P. 267, میرزا کافی (1379). Was *munshiu'l-mamālik.* خواجه حاتم بیك (1380). *Wazīr* of Yaktāsh Khān, ruler of Kirmān. میرزا صادق (1381). Went to the Deccan and became *wakīl* (chief administrator) of Murtaẓā Niẓāmshāh, but soon lost his position and also his life. P. 268, قاضی محمد (1382). His *takhallus* was فکری (1383). A poet. نصیری .

Maragha.

P. 269, لطیف الدین زکی (1384). A poet, attached to the court of Kāshghar.

FIFTH IQLĪM on P. 270.

Its principal towns شروان (P. 271), باکو, ارش, شماخی, and قتبیله [Ethé, قبله (P. 272)].

P. 271, سلطان الشعراء حسان العجم افضل الدین بدیل الخاقانی (1385). The famous poet, called بدیل, i.e., a substitute for the great Sanā'ī. He was also known as حسان العجم. He was the creator of a new style in poetry, which was peculiar to him, none of his predecessors having composed like his (خاقانی مبدع سخن است و طرز کلام وی خاص است، پیش ازوی کس بدین روش نسیجی نبافته و چنین موعظه و حکمت و صفت کعبه هنر نامه نساخته). He wrote generally on خاقان کبیر ملك و بادیه و نعت منوچهر, the ruler of Shirwān, whose pedigree is traced by the Qāẓī-e-Bayẓāwī, in his نظام التواریخ, to Bahrām-e-Chūbīn, while Qāẓī Aḥmad-e-Ghaffārī, in his تاریخ جهان آرای, carries it back to Anūshīrwān. Failing to obtain the Khāqān's permission to retire, Khāqānī fled to Baylaqān, but was arrested and imprisoned in the fort of Shābrān. After seven months' imprisonment, he was released on the intercession of the Khāqān's mother. Thereafter he left for Makka. On his way through the two 'Irāqs he met a number of scholars and divines whom he has immortalized in his *maṣnawī*, the تحفة العراقین, in which he has described his travels. Returning to Tabrīz he died there in 582/1186, and was buried at Surkhāb. Regarding this date of his death, Dr. Ethé observes that it is "a date which is impossible, as Rieu, ii., "p. 559, has conclusively proved; he probably died about

"A.H. 595 (A.D. 1199)." Khāqānī's praises were sung by several poets such as خلیل مجد الدین , احمد ساوی , and ابو الفضا ئل امام نجم الدین سیمکر. The author mentions the following successors of Minūchihr: فرخ زاد , کشتاسپ , from whom the ملوك کشتاسپي derived their name, فرامرز , فرخ زاد بن فرامرز , کیقباد , کاؤس, who died in 774/1372–73, هوشنك , who died in 784/1382–83, شیخ ابراهیم بن سلطان محمد , the contemporary of Tīmūr, died in 820/1417, سلطان خلیل بن شیخ ابراهیم , who died in 867/1462–63, فرخ یسار بن خلیل , who was killed in 906/1500–1501 by Shāh Ismā'īl-e-Ṣafawī, بهرام بیك بن فرخ یسار , who died in 907/1501–1502, غازی بیك بن فرخ یسار , who died in 908/1502–1503, شیخ ابراهیم , known as شیخ شاه , who died in 930/1524, سلطان خلیل بن شیخ شاه , who died in 942/1535–1536, and شاه رخ بن سلطان فرخ بن شیخ شاه , the last independent ruler of Shirwān, who was taken prisoner by Shāh Ṭahmāsp in 945 and who died in 946/1539–1540. Long extracts from his poems.

P. 286, افصح الدین فلکی (1386). Another great *qaṣīda*-writer, who, according to حمد الله مستوفی , was teacher of Khāqānī, but شیخ آذری , in his جواهر الاسرار , says that both Khāqānī and Falakī were pupils of ابو العلا. گنجوی , a statement which, Dr. Ethé says, "seems corroborated by some allusions in Khāqānī's elegy on Falakī's death;" but the text of the MS. under notice indicates quite the opposite view: ازین قطعه خاقانی که در مرثیه گفته مفهوم می شود که خاقانی شاگرد فلکی بوده باشد. The date of his death, as quoted in Ethé, is 577/1181–1182. Long extracts from his poems.

P. 291, سید ذوالفقار (1387). Another great *qaṣīda*-writer. Verses from his artifice-peom, قصیدهٔ مصنع (see Vol. 1, MS. No. 5, above), composed in praise of the minister الا ستری (as in Dawlatshāh's *Taẕkira*, Browne's ed. p. 131, here incorrectly given as الاستوی) of Shirwān, are quoted here. Later on he went to Sulṭān Muḥammad bin Tukush Khwārazmshāh (596-617/1200–1220), who ordered him to versify an account of his exploits in the metre of the *Shāhnāma*.

P. 292, عز الدین (1388). A charming poet. P. 295, ابو طاهر (1389). A poet. سید حسن واعظ (1390). A calligraphist and poet.

مولانا مسعود (1391). A poet of the court of ابو الغازی سلطان
عبیدی (1392). A poet. امیر جلال الدین (1393). A
wazīr of Amīr ʻAlī Bādshāh. مولانا کمال الدین مسعود (1394). A
logician and author of حاشیه بر شرح حکمت (العین) (glosses on
Mīrak's commentary on Qazwīnī's حکمت العین). مولانا پیر محمد
(1395). A man of great liberality in the service of Akbar.

Arrān on pp. 295–296.

P. 296, شیخ ابو العباس (1396). His name was احمد بن محمد بن هارون الصوفی.

Tiflis on p. 296. Contains many hot springs.

Ganja on p. 296.

P. 296, ابو العلاء (1397). The poet-laureate of شیروانشاه کبیر جلال
الدنیا و الدین اختسان منوچهر. He gave his daughter in marriage
to Khāqānī. Wrote coarse and indecent satires against Khā-
qānī. P. 300, ابن خطیب (1398). Exchanged مناظرات with his
sweetheart مهستی. P. 301, مهستی (1399). Belonged to Ganja.
Wrote pleasant verses.

Baylaqān on pp. 301–302

P. 302, محی الدین (مجیر الدین) (1400). Court-poet of the Atābegs of
Āẕarbāyjān, especially Qizil Arsalān (582–587/1186–1191).
Wrote bitter satires against Sharafu'd-Dīn Shufurwah and
Jamālu'd-Dīn ʻAbdu'r-Razzāq. Assassinated in 594/1198.
Amīr Khusraw, in the preface to his غرة الکمال, regards him as
superior to Khāqānī and remarks: خاقانی طرز سخن از وی کسب کرده.

Khwārazm on p. 306.

P. 310, قدوة الاولیا شیخ نجم الدین کبریٰ (1401). The famous Ṣūfī. He
was called Kubrā, because در آوان جوانی باهر که مباحثه ومناظره کردی
در غلبات وجد نظرش بر هر که, and also ولی تراش, because
غالب آمدی, Amongst his disciples were مجد الدین
سیف الدین با خرزی, کمال جندی, رضی الدین علی لالا, سعد الدین حموی, بغدادی
(Ethè, مولانا بهاء الدین, and جمال الدین کیلی, نجم الدین رازی
ولد). He was killed in the Moghul invasion in 618/1221.
Wrote *rubāʻīs*.

P. 314, شیخ مجد الدین بغدادی (1402). A pupil of the preceding. Kill-
ed during the invasion of Chingīz Khān in 607 or 616/1210–
11 or in 1219). Wrote *rubāʻīs*. P. 316, شیخ علاء الدین (1403).

نصير الدين محمود (1404). A great Shāfe'ī lawyer. Qāẓī 'Umar bin Sahlān-e-Sāwajī dedicated to him his مصابر نصيرى on philosophy. He was *Wazīr* of Sulṭān Sanjar and was afterwards imprisoned and put to death. P. 317, صاحب محمود بلواج (1405). *Wazīr* of Chingīz Khān and Oqtā'ī Qā'ān and governor of Khatā.

P. 318, مسعود بيك محمود بلواج (1406). Governor of Trans-Oxiana and Turkistān during the reigns of three successors of Chingīz Khān. P. 320, افتخار الافاضل ابو القاسم محمود بن عمر جار الله زمخشرى (1407). Here ابو القاسم بن محمد. The great Arabic scholar, who belonged to Zamakhshar, a village in Khwārazm. Called Jāru'llāh ("Neighbour of God") on account of his long residence in Makka. Amongst his works are: (1) كتاب مفصل (on Arabic grammar), (2) اساس البلاغة (on lexicography), (3) ربيع الابرار, (4) فصوص الاخبار, (5) الرايض (on علم فرائض), (6) رؤس المسائل (in *fiqh* or jurisprudence), (7) شرح ابيات سيبويه, (8) مستقصى (on Arabian proverbs), (9) همم العربيه, (10) سوائر الا سلام, (11) شقائق النعمان, (12) ديوان التمثل (on prosody), (13) القسطاس, (14) معجم الحدود, (15) المنهاج, (16) اصول, (17) مقدمة الآداب (Ethé, مقدمة الادب), (18) ديوان الرسائل, (19) ديوان الشعر, and (20) كشاف (the celebrated commentary on the Qur'ān). Born at Zamakhshar in 467/1074–75, and also died there in 538/1143–44. He was a *mu'tazilī*.

P. 321, ابو الفتح ناصر بن ابو المكارم المطرزى (1408). (Here incorrectly stated as المكارم المطرزين). A great grammarian, lawyer, and poet. He was also a *mu'tazilī*. He died in 610/1213–14. It is said that more than 700 elegies were composed on his death. Amongst his works are: (1) شرح مقامات حريرى, (2) كتاب المعرب (on lexicography), and (3) كتاب از هدى (i.e., the مصباح). P. 321, ابو بكر محمد بن عباس (1409). Nephew of Ṭabarī (the great historian). Also called طبر خيز, because his father was a خوارزمى and his mother a طبرستانى. He is said to have learnt by heart 100,000 (Arabic) couplets. He died 383/993.

P. 322, امام علاء الدين (1410). A sweet مذكر. خواجه ابو الوفا (1411). A great Ṣūfī saint, called فرشته. Died in 635 (Ethé, 835/

1431–32). مولانا حسین (1412). Pupil of the preceding. Author of مقصد اقصی and a شرح بر قصیدهٔ برده (a commentary on the famous 'Burda' or 'Mantle-poem' by بوصیری), which was highly appreciated. P. 323, پهلوان محمود بوریا (1413). A saint, wrestler, and author of a Persian work کنز الحقایق, from which a story is quoted here, in the Hazaj hexameter. جامی قراکولی (Ethé, حسامی, 1414). A poet. زلالی (1415). Was a vendor of vinegar.

Māwarāu'n-Nahr and **Samarqand** on pp. 324–327.

P. 327, ابوالقاسم بن سماش (1416). ابو القاسم حکیم (1417). Admirer of ابو بکر وراق. P. 327, شیخ سغدی (1418). (Ethé, هاشمی سغدی. In the present copy the name is incorrectly given as شیخ سفیدی). A disciple of حافظ ابی عبدالله بن عبد الرحمن بن الفضل بن بهرام الدار می. ابو بکر وراق (1419). (Ethé, ابو الفضل بهرام). A great traditionist. Born in 181/797 and died at Samarqand in 275/888–889. (Notice of the great scholastic Shaykh Abū Manṣur-e-Māturīdī, bearing No. 1420 in Ethé, is omitted in this MS.). فرید الدین ابو عبد الله محمد الرودکی (1421). The famous 'father of Persian poetry'. Belonged to Rūdak (or rather Rūdag), a village near Samarqand. He was born blind. Court-poet of Amīr Naṣr II (not Naṣīr, as is incorrectly given here) bin Aḥmad-e-Sāmānī (reigned 301–331/913–942). At the time when this book was written copies of his poems were extremely rare (با آنکه شعر وی از حد وعد متجاوز بوده اما درین وقت بنا بر حکم قلت از یاقوت اصفر وکبریت احمر عزیز تراست)

P. 333, ظهیر الدین الکتاب (1422). This name is wrongly written on this page. It should be in the place where the name of ملك الكلام عمر بن محمد is transcribed on p. 334, and that of the latter in the place assigned to ابو سعید احمد بن محمد المنشوری, which should be in the space left blank on p. 335. On account of this misplacement of names, the particulars which should have gone under the caption "Ẓahīru'd-Dīn" have been mentioned under "Maleku'l-Kalām 'Umar" and those of the latter, under "Abū Sa'īd Aḥmad". Ẓahīru'd-Dīn (or بهاء الدین محمد الظهیری, as he is otherwise known; see *Kashf. Ẓun.*) was the author of سند نامه (a revised version of Qanāwazī's earlier work), اغراض السیاسة (incorrectly given here as اعتراض, the full title being اعراض الریاسة فی اغراض السیاسة), and سمع الظهیر فی جمع الظهیر

(as in Rieu and *Kashf. Ẓun.*, but incorrectly given here as شمع الظهر فی بجمع الظهر, Ethé has سمع الظهیر فی جمع الظهر).

P. 334, ملك الكلام عمر بن محمد الخبر بابادی (1423). So written here; in Ethé, الحرنا بادی or الحرنا بادی. This name should have been transcribed on this page in place of Abū Sa'īd Aḥmad. The ملك الكلام was a مذكر, who went from Samarqand to Balkh and settled there. The statement in Ethé that he was the "author of letters (رقعه)" does not seem to be borne out by the text here: وقتی برسر منبر تذکره می کفت و سخن کرم شده بود و پیوسته عادت داشتی که دستار رابر میان دوابرو نهادی در آن ابنان (sic اثنا) جمعی رقعه نبشتند که دستار رابرتر نه که روزی خدا نمی دهد بدیهه این رباعی کفت الخ.

(1424). ابو سعید احمد بن محمد المنشوری This name should have been written in the space left blank on P. 335, line 5. He was a poet who lived in the days of سلطان یمین الدوله.

P. 335, رشید الشعرا. استاد ابو محمد (رشیدی) (1425). (In Ethé the title is correctly mentioned as سید الشعرا.; so also in the *Chahār Maqāla*, Gibb Memorial Series, p. 46, l. 20). Poetical letters passed between him and Mas'ūd bin Sa'd bin Salmān, who presented him with a copy of his *dīwān*. Rashīdī was greatly respected at the court of سلطان خضر بن ابراهیم (ruler of Trans-Oxiana, who ascended the throne in 474/1081–82 and died soon afterwards, see Qazwīnī's *ḥawāshī* on the *Chahār Maqāla*, p. 189). Here follows Anecdote No. 19 of the *Chahār Maqāla*, after which extracts from the poet's verses are given.

Pp 339 and 340. (نظامی عروضی, i.e.,) نظام الدین (1426). The name is here misplaced. It should have been mentioned on P. 340, line 2, in the place where the name of حمید الدین الجوهری appears; for, the account which follows there is undoubtedly that of Niẓāmī 'Aruẓī of Samarqand (author of the famous *Chahār Maqāla*). From what is stated here it follows that he was a good *maṣnawī*-writer, that he had composed a few *maṣnawīs*, and that مجمع النوادر and چهار مقاله are his works in prose [او در مثنوی از مقدمان صعب (متقدمان صنعت as on page ع, Qazwīnī's مقدمه to his edition of the *Chahār Maqāla*, Gibb Mem. Ser.) است و چند تالیف در آن پرداخته مجمع النوادر و چهار مقاله

از مصنفات او ست (نثر) در سر]. (The critical editor of the *Chahār Maqāla*, Mirzā Muḥammad-e-Qazwīnī, has clearly proved on pages ز, و, and ه of his مقدمه that these are not two different books, but two names of one and the same book). An autobiographical extract from the *Chahār Maqāla* is given here, which is followed by a few *qiṭ'as* composed by him.

P. 342, حميد الدين الجوهرى (1427). The name is wrongly shown here. It should have been written on p. 342, line 2, where that of مؤيد الدين is written. This Ḥamīdu'd-Dīn is a well-known poet. He had poetical contests with Ḥakīm Sozanī. مؤيد الدين (1428). This name, instead of being written in line 2 on this page, should have been written in line 3 from the bottom, where the name اجل الافضل is transcribed. He was a poet and author of پهلوان [نامه]. P. 343 اجل الافضل (i.e., شهاب الدين احمد بن مؤيد) (1429). The caption should be read as اجل المحترم بهاء الدين instead of شهاب الدين احمد بن مؤيد. Shihābu'd-Dīn was son of the preceding and a good poet.

P. 345, ملك الكلام اجل المحترم بهاء الدين (1430). The rubric caption سيد حسن الشرفى is wrong, for the poet noticed under it is really Bahā'u'd-Dīn, who at first lived in Samarqand, but later on went to Nīmroz and Sijistān, where the ruler Malik Shamsu'd-Dīn honoured him. P. 346, ملك الكلام سيد حسن اشرفى (1431). Here again the rubric caption is wrong. Ashrafī was a well-known poet (noticed in the *Ātashkada* and the *Maj-ma'u'l-Fuṣaḥā*).

P. 350, افصح الكلام اجل الحكماء ابو على شطرنجى (1432). The rubric caption should be replaced by اجل الحكماء الخ. Abū 'Alī or 'Alī Shaṭranjī was a poet of the آل خاقانى, and the author of a *qaṣīda*, of which the word لكلك forms the *radīf*. P. 352, افصح الكلام امير روحانى (1433). The rubric caption مولانا جمالى is wrongly put for افصح الكلام الخ. *Rāḥānī* was a good poet, at first attached to Sulṭān Bahrāmshāh and then to Ātsiz Khwārazmshāh.

P. 353, مولانا جمالى (1434). Here again the caption in red is wrong. Jamālī was a poet. خواجه كريم الدين (1435). Instead of the heading مولانا صدر الدين it should be خواجه كريم الدين. He was a disciple of خواجه نظام الدين اولياء, on whose death سلطان محمد تغلق gave him the title of انوار الملك and made him شيخ الاسلام.

P. 354, (ابراهیم) مولانا صدر الدین (1436). Prime Minister of Mirzā Shāh (rukh). خواجه عبد الملك (1437). For مولانا افضل read خواجه عبد الملك. He wrote حاشیه بر هدایه, but could not complete it. (1438). For مولانا فاضل read مولانا فاضل (as in Ethé). He is the author of حاشیه بر شرح شمسیه (glosses on the commentary, probably by Quṭbu'd-Dīn-e-Rāzī, on Kātib-e-Qazwīnī's الرسالة الشمسیه). (1439). The rubric caption خواجه فضل (الله) should be replaced by خواجه فضل الله. He was a great lawyer and Arabic scholar (در فقه ابو حنیفهٔ ثانی و در عربیت ابن حاجب دوم). (1440). مولانا کمال الدین عبد الرزاق. Instead of the caption نشاطی ریاضی جوهری (which are really three different names, viz., ریاضی, بساطی, and جوهری) the rubric should be مولانا کمال الدین الخ. This Kamālu'd-Dīn was the author of the famous history of the Tīmūrides, مطلع السعدین. (1441). For میر قراشی read بساطی (as in Ethé, and not نشاطی, as written two lines above). He was a panegyrist of Sulṭān Khalīl b. Mīrānshāh. (1442). ریاضی. A poet. No caption is assigned to him here. In line 4 on this page ریاحی is evidently meant for ریاضی. (1443). جوهری. His name in the rubric should have been written at least before the words عروض و قافیه را in line 15 on this page. Was well-versed in Prosody and Rhyme, and had versified سیر النبی at the desire of امیر علی شیر. (1444). میر قریشی. His name is written in line 6 on this page; but it should have been transcribed in line 17 below. He was a poet. (1445). مولانا حاجی محمد. His name should have been written in the place where that of مولانا ابو الخیر stands. He too was a poet. (1446). مولانا ابو الخیر. His name should occupy the place taken by مولانا قاسم کاهی. M. Abu'l-Khayr was a great philosopher, an expert physician, and a good poet. His *takhallus* was عاشق. He was a contemporary of Abu'l-Ghāzī Sulṭān Ḥusayn Mīrzā and died in 957, according to the chronogram فوت عاشق.

P. 355, (1447). مولانا قاسم کاهی. His name should have been written where that of مولانا صادق حلوائی is copied in red. A great musician and poet. In Akbar's reign he came to India and was given a reward of one hundred thousand (lac) *tankas* for a

single *qaṣīda*. For some time he stayd at Benares and then he went to Agra, where he died on the 2nd of Rabī'uṣ-Ṣānī, 988. Fayẓī has composed a very clever *ta'rīkh* of his death, viz., دویم از ماه ربیع الثانی .

P. 359, مولانا صادق حلوائی (1448). This name is not mentioned in the MS. but the blank space in line 17 on this page seems to be meant for it. He was called Ḥalwā'ī after his ancestor, شمس الائمه حلوائی, who was a saint. Mawlānā Ṣādiq lived in India for some time. He was put in charge of state affairs at Kābul by Muḥammad Ḥakīm Mirzā. After some years he returned to his native town and was alive, when this book was compiled. P. 360, بدیعی (1449). His name is omitted in the text. Its proper place, however, is indicated by the blank space in line 11. Badī'ī is known as مولانا زاده. Was well read in History and Arabian sciences, [علوم غریبه (sic) عربیه], and sometimes wrote poetry. تردی رودہ (1450). His name also is omitted in the text. Its proper place is just before the words, "پدرش از هرات بوده", in line 14 on this page. He was a clerk in the service of سلطان حسین میرزا. Came to India and rose to distinction. Dr. Ethé says about the poet: "he especially excelled in the composition of *ta'rīkhs*, for "instance, on the capture of Barwaj (بروج) in Gujarât by "Mirzâ Yân in 977 (A.D. 1569–1570), فتح بروج کردند". In this statement Dr. Ethé has committed two curious mistakes. Not only has he misread the name of the city as "Barwaj" (for Baroj or Baroch, the modern Broach, in Gujarāt, called in ancient times Bhṛigu-kaccha ("the Shore of Bhṛigu"), after the founder of the town, and later on written as Bhāru-Kaccha—see Rapson's *Ancient India*, p. 172), but has also wrongly taken "yān" to be the personal name of the conqueror of the city, whereas it is simply a plural termination affixed to 'Mirzā'. The 'Mirzāyān' refers undoubtedly to the Moghul princes, the Tīmūrides of Delhi, as is clearly indicated in the *ta'rīkh* itself. The text here runs as follows:

درحین که مرزایان فتح بروج کردند تاریخ را چنین یافته—اولاد تمر که

در شجاعت فردند ٭ شد فتح بهر جا[ی] که روآوردند ٭ کردند چو فتح بروج از روی ستیز ٭ تاریخ شد آنکه فتح بروج کردند.

فگاری (1451). This name is also omitted in the MS. Its proper place is in the last line on this page, immediately bofore the words, خان (عبید الله) از زمان عبد الله. Figārī was a poet.

P. 361, منظری (1452). This name finds no place in the text. Its proper place is just before the words, منظور نظر, in line 2 of this page. He was a favourite of Khānkhānān Bayram-khān. میر هاشم محترم (1453). No mention is made of this name in the text. The blank space in line 5 on this page seems to be its proper place. Mīr Hāshim was in India at the time when this work was being written. In spite of the use of opium, his memory was so extraordinary that he knew the whole of the *Mahābhārat* by heart. He was a poet. (صاحٔ ندائی, a poet, No. 1454 in Ethé is omitted in this MS.)

Kash. Is situated to the south of Samarqand. It is also known as قبة الخضرا and شهر سبز. Amīr Khusraw's father originally belonged to it. ابو اسحق (1455). Wrongly written here as ابو الستمی.

P. 362, خواجه ابو البرکه (1456) A poet. خواجه بهاء الدین (1457). Son of the preceding, also a poet. خواجه ایوب (1458). Another son of Khwāja Abu'l-Baraka, and a good poet.

Nasaf. Is situated 18 *farsangs* to the south of Samarqand.

P. 363, (محمد بن ابی بکر) الصدر الامام شرف الملة والدین حسام الائمه (1459). On his way to Makka he met Khāqānī at Ray. Was a learned man and a poet. P. 365, شمس الدین الحسینی السید الاجل مفتی العصر (1460). Was Shaykhu'l-Islām, and wrote poetry occasionally. تاج الشعرا محمد بن علی السوزنی الصوری (1461). Wrongly written here as tiae. Long extracts from his compositions. P. 371, حکیم خان (1462). (In Ethé he is called حکیم جنتی). A poet contemporary with the *wazīr* علاء الملك.

Bokhārā.

P. 372, ابو عبد الله محمد بن اسمعیل بن ابراهیم (شیخ المحدثین) شیخ مجد الدین (1463). He was a great traditionist and author of the famous collec-

tion of traditions called صحیح. He could write as freely with his left hand as with his right. He was born in 194/810. The date of his death is not mentioned here. As stated in Ethé he died in 256/870. ابو خالد یزید بن هارون (1464). A traditionist. ابو بکر محمد بن عبد الله اودین (1465). (In Ethé, اودنی). A Shāfe'ite lawyer, who died in 385/955, in Kalābād, one of the quarters of Bokhārā. حافظ ابو نصر احمد بن محمد بن حسن (1466). A traditionist, belonged to the same quarter of Bokhārā as the preceding. جمال الدین محمود بن احمد سیری (1467). (In Ethé, نصیری). Was professor at the مدرسهٔ نوریه in Damascus, where he died in 636/1238–1239. دقیقی (1468). The famous poet of the Sāmānides.

P. 374, امیر ابو الحسین علی الاغاجی (1469). (In Ethé, ابو الحسین علی الاغاجی). Also a Sāmānide poet. الشیخ الاجل سعد الدین اسعد بن شهاب (1470). He was a saintly scholar, who at times wrote poetry.

P. 375, الصدر الکبیر برهان الاسلام تاج الملة والدین عمر بن مسعود (1471). A man of position and contemporary of Arsalānkhān, son of Sulṭān Ibrāhīm (of Ghaznī). At times he wrote poetry.

P. 376, الصدر الاجل نظام الملة والدین محمد بن عمر مسعود (1472). Son of the preceding. A good lawyer and clever mathematician. He had to leave his father's home on account of an unsympathetic step-mother. Occasionally wrote poetry. P. 378, سلطان العلما. صدر الشریعة (1473). A learned man, who wrote verses only occasionally. الاجل شهاب الدین عمغق (عمعق) (1474). The celebrated poet whom Rashīd-e-Waṭwāṭ admired and whose lines he quoted as authority in his *Ḥadā'iqus-Siḥr*. 'Awfī counts him amongst the poets of Āl-e-Saljūq, while Niẓāmī 'Arūẓī states that he was the "King of poets" at the court of Khāqān Khiẓr b. Ibrāhīm, the ruler of Turkistān and Trans-Oxiana. The author says that probably he was patronized by both the courts. It is stated here that he was the first poet to compose a *maṣnawī* (یوسف و زلیخا) that could be read in two different metres, Dr. Ethé observes: "the statement, given "here, that 'Am'aḳ's poem was the *first* adaptation of the "biblical story in Persian verse is, of course, wrong, see Ethé, "Firdausî's Yûsuf und Zalîkhâ, in Verhand. des VII internat.

"Orient.-Congress., Semit. Sect., pp. 25 and 33, Wien, 1888)". Long extracts from his poems.

P. 385, امیر عمید کمال الدین جمال الکتاب (1475). He was the wonder of Trans-Oxiana, a fine calligraphist, a dextrous player of *barbat*, and a companion of Sulṭān Sanjar. معنوی (1476). One of the old poets (متقدمین). الاجل سعد الدین شرف الحکما کافی البخاری (1477). A poet of the Khwārazmshāhs, who wrote very sweet poetry.

P. 386, سعد الدین اسعد (1478). Another poet. P. 387, حکیم شمنی الاغرج (1479). (In Ethé, الاعرج). A fine poet, who generally excelled in poetical contests. بهای بخاری (1480). A poet. جوهری (1481). (the famous poet known as جوهری زرگر). Originally of Bokhārā and a contemporary of Aṣīru'd-Dīn-e-Ākhsīkatī. At the request of Sulaymānshāh, the son of Sulṭān Muḥammad, the son of Sulṭān Malik Shāh, he wrote a poem entitled حکایت امیر احمد ومهسنی.

P. 388, سعد الدین مسعود دولتیار (1482). A fine poet, whose father was a Zoroastrian. P. 389, طبعی. This poet is not mentioned in Ethé, but رونق is noticed instead as No. 1483. مجد الدین فهمی (1484). Though, he was illiterate (امی) he could compose faultless verses. شاکری (1485). One of the old poets (متقدمین). خواجه عبد الخالق غجدوانی (1486). A famous Ṣūfī Shaykh. Amongst his four *Khalīfas* or spiritual successors was one named خواجه عارف ریوگری, whose disciple was خواجه بهاء الدین نقشبند. On page 390, the name of خواجه علی رامینی is written in rubrics, which gives it the appearance of a new notice; but it is not warranted as such by the context, nor is it regarded as a separate notice by Dr. Ethé.

P. 391, خواجه احمد بابا سیاهی (1487). (In Ethé, سماسی). He was a *Khalīfa* of Khwāja 'Alī-e-Rāmīnī (or Ramītanī or Rāmaytanī) who was known as عزیزان. سید امیر کلال (1488). The *khalīfa* of the preceding. He was called *kalāl*, because his father was a داش گر: the people of Bokhārā call a داش گر a *kalāl* (داش means a potter's furnace or kiln: جائیکه خشت وکاسه پزند). P. 392, خواجه بهاء الدین نقشبند (1489). The great Ṣūfī Shaykh of the Naqshbandī order. He died in 791/1389. خواجه علاء الدین عطار (1490). A companion of the preceding. خواجه حسن عطار (1491). Son of the preceding. خواجه محمد پارسا

(1492). Another companion of Khwāja Bahāu'd-Dīn and author of فصل الخطاب.

P. 393, خواجه ابو نصر پارسا (1493). Son of the preceding. سید برهان خاوند شاه (1494). A descendant of Imām Zaynu'l-'Ābidīn. He died at Balkh in 871/1466–1467. He had three sons: (1) امیر خواند محمد, maternal (grandfather) of خواند میر, the author of حبیب السیر, (2) سید نظام الدین, the minister of Badī'u'z-Zamān Mīrzā (son of Sulṭān Ḥusayn Mīrzā), and (3) Sayyed Ne'mat-u'llāh. امیر خواند محمد. His name is written here in red, showing that it is to be taken as a fresh caption; but Dr. Ethé has not given it a separate number. Mīr Khwānd is the celebrated author of the great general history, روضة الصفا. خواند امیر (1495). The son of Mīr Khwānd's daughter and author of حبیب السیر, which he dedicated to حبیب الله ساوجی. He came to India, spent some time in the service of Humāyūn and went to Gujarāt, where he died (in 941/1534–35).

P. 394, ناصر بخاری (1496). Author of a *Dīwān*. خواجه عصمت (1497). A well-known poet, who was a descendant of 'Alī b. Abī Ṭālib. He was a favourite of Prince Khalīl Sulṭān (Mīrān Shāh's son, who died in 814/1411). P. 396, مولانا برندق (1498). A poet patronized by Mirzā Bāyqarā (Sulṭān Ḥusayn Mīrzā's grandfather), not brother, as wrongly stated in this MS. مولانا خیالی (1499). An able poet. مولانا سیفی (1500). Wrongly spelt here as صیفی. (He is the author of the famous treatise on Persian prosody known as عروض سیفی, who died in 909/1503–1504. See Ethé). He went to Herāt for study and was patronized by امیر علی شیر. He was appointed tutor to میرزا بایسنغر بن میرزا سلطان محمود بن سلطان ابو سعید. واصلی (1501). A poet.

P. 397 خواجه هاشمی (1502). A descendant of Khwāja 'Iṣmat and grandson of Khwāja Muḥammad Pārsā. His ancestors were known for piety and proficiency in law and traditions. نیازی (1503). At first he went to Herāt, where he made friends with the musician Shāh Muḥammad Surnā'ī (سرنائی), but afterwards he broke with him and wandered a good deal. He visited Balkh, Kulāb, Kābul, Qandahār, and Sind. At last he was reduced to poverty, in which he ended his life.

P. 398, رونق (1504). A poet attached to Mīrzā Ibrāhīm b. Mīrzā Sulaymān in Badakhshān and died in 964/1557. P. 399, کثیری (1505). A good poet, who earned his livelihood by trade. درویش مقصود تیرگر (1506). A good man, who led a life of renunciation and occasionally wrote verses. مولانا عهدی قراکولی (1507). Wrote good verses. رحیمی (1508). Wrote some poetry.

Farghāna.

P. 400, شیخ محمد ساحری (1509). One of the Abdāls. شیخ احمد جوالگر (1510). A friend of the preceding. Noticed in detail in Jāmī's نفحات. باب فرغانی (1511). A great saint. People of the country (Farghāna) used to call great spiritual leaders by the title Bāb (اهل آن دیار مشایخ کبار را باب خواندندی). شیخ سعد الدین (1512). A Ṣūfī and author of منهاج العباد (الی المعاد). P. 401, عبد الله بن محمد العبیدی (1513). He was proficient in Ḥanafite and Shāfe'ite jurisprudence, and author of شرح طوالع (a commentary on Bayẓāwī's طوالع الانوار من مطالع الانظار, شرح مصباح, and شرح منهاج (i.e., Bayẓāwī's منهاج الوصول).

Andijān (in the middle of Farghāna).

P. 401, سید شمس الدین محمد (1514). His *laqab* was میر سر برهنه. Came to Herāt in the reign of Abu'l-Ghāzī Sulṭān Ḥusayn Mīrzā, and for twenty years acted as the *mutawallī* of the shrine of شیخ لقمان پرنده.

P. 402, امیر نظام الدین کلان خواجه (1515). A man of a cheerful temperament, fine taste, and great bravery. He exerted himself a great deal in capturing the Hindūs (کوشش وی در گرفتن هندو خیلی بوده). سپاهی (1516). A grandson of the preceding, and a poet who died young. صفائی (1517). An accomplished man, who sometimes wrote poetry. هجری (1518). Well-versed in the art of Prosody and Rhyme. (He is noticed in the *Ātashkadah* also). قاضی عبدالسمیع (1519). One of the pupils of مولانا احمد جند and a descendant of the author of هدایه. He had a good knowledge of the شرح مواقف and the حاشیهٔ مطالع. At the time of the composition of this work, he was in India acting as the Chief Qāẓī of the Royal Camp.

Ūsh, south-east of Andijān.

P. 403, خواجه قطب الدین بختیار (1520). The *Khalīfa* of خواجه معین الدین سنجری. (He is the famous saint known in India as Khwāja

Quṭbu'd-Dīn Bakhtyār-e-Kākī, noticed in *Maqāla* xii of the *Ta'rīkh-e-Firishta*). He died in 633/1235. P. 404, بها. الدين (1521). Lived most of his time in India and was an intimate courtier of Sulṭān Quṭbu'd-Dīn Aybak (who reigned 602–607/1206–1210).

Marghīnān on p. 405.

P. 405, شيخ ظهير الدين ابو العلا (1522). Born in 511/1117–1118, and died 573/1177–1178. A famous Ḥanafite lawyer and author of the celebrated هدايه, than which, as stated here, no clearer work on Ḥanafite law was ever written. ملك الكلام بهاء الدين (1523). A poet. A long *qaṣīda* of his in praise of Quṭbu'd-Dīn is quoted.

Isfarwah. on p. 408, (In Ethé, *Isfara* or *Isfarang*).

P. 408 ملك الكلام سيف الدين (1524). A renowned and powerful poet, who went to the court of Īl Arsalān Khwārazm Shāh (551–567/1156–1172). Long extracts from his poems are given here.

Khujand. on p. 412.

P. 412, شيخ كمال (1525). The well-known poet. (see Vol. 22 above). According to Jāmī's estimate given in his *Bahāristān*, Kamāl closely imitated Ḥasan of Dehli (hence sometimes called "دزد حسن") and surpassed him. He maintained friendly correspondence with Ḥāfiẓ, and both these sweet songsters exchanged odes with each other. Kamāl died in 803/1400–1401. P. 414, عجيبى (1526). A poet. P. 415, شهابى عرابى (1527). (In Ethé, غزالى). A poet.

Akhsīkat (*Akhsīkat*).

P. 415, افضل المتقدمين اثير الدين (1528). The great poet who had many poetical contests with Khāqānī. Long extracts from his poems. (He died in 608/1211–1212).

Shāsh (or *Chāch*), on p. 421, the modern Tāshqand, also called *Banākit.*

P. 422, محمد بن على بن اسمعيل القفال (1529). A lawyer, traditionist, poet, and Imām. Dr. Ethé states that he "spread the Ḥanafite law in Transoxania"; whereas the text of the MS. reads: از فقها كسى كه اول بتصنيف پرداخته وى بوده و فقه شافعى را در ما و راء النهر و شاش او انشار داده. Shaykh Abū Isḥāq of Shīrāz has con-

secrated to him a long appreciative notice in his طبقات فقها. The 'locksmith' was born in 291/904 and died in 330/941–942. ابو بكر محمد بن احمد بن حسين بن عمر المعروف بالمستظهر الملقب بفخر الاسلام (1530). A Shāfe'ite lawyer, who studied under 'Abdu'l-lah-e-Gāzrūnī, Abū Manṣūr-e-Ṭūsī, Abū Isḥāq-e-Shīrāzī, and Abū Naṣr bin Ṣā' (here صباع). He dedicated his work on Shāfe'ī law (the حلية العلما) to the 'Abbāside Khalīfa المستظهر بالله, after whom it is sometimes called المستظهرى. He was appointed a professor in the مدرسهٔ نظاميه at Baghdād. He was born in 429/1037–1038, and died in 507/1113–1114. نخرالدين بناكتى (1531). The famous historian and poet, who, at the order of Sulṭān Abū Sa'īd, wrote his تاريخ بناكتى, in which he dwelt at length on the genealogies of the rulers of Cathay, the Jews, and the Qayṣars (در انساب سلاطين خطا و احوال يهود و قياصره سخن بسيار كرده). بدر شاشى (1532). The celebrated بدر چاچ, the much admired (in India) panegyrist of سلطان محمد بن تغلق (725–752/1325–1351). The author's estimate of his style is as follows: اگرچه شعرش نهايت دقت دارد اما از غايت پيچيدگى مفقود از مزه و كيفيت گرديده.

P. 423, خواجه ناصر الدين عبيد الله (1533). He is better known as خواجهٔ احرار. He was the greatest Shaykh of Turkistān, Farghāna, Māwarā'un-Nahr (Trans-Oxiana), and Khorāsān. His followers ranged from peasants to poets and potentates. Sulṭān Abū Sa'īd was a great believer in him and consulted him in all state affairs. (His detailed biography is given in رشحات عين الحيات). The date of his death mentioned here, according to the chronogram found by امير على شير, is 896/1491, which, Dr. Ethé observes, is "contrary to all other statements which give 895". كمال شيخ (1534). A contemporary Shaykh of Khwāja-e-Aḥrār. He used to practise what is called ذكر اره, which is explained here as follows: ذكر اره ذكرى است در سلك مشايخ ترك كه در گفتن آوازه مثل آوازهٔ ارهٔ دوسر از حنجرهٔ ذاكر بر مى آيد.

P. 424, عبد الغفار مشهور به مولانا زاده (1535). Wrote poetry occasionally. قاضى غضنفر (1536). Was one of the 'Ulamā, and sometimes worte poetry. حزنى (1537). (So called in Ethé, here خرينى). Was a disciple of قاسم كاهى.

SIXTH IQLĪM on p. 425.

Turkistān on p. 425. **Farāb** on p. 428.

P. 428, ابو نصر محمد ترکی (1538). He is the famous philosopher, ابو نصر فارابی, known to Europe as Alfarabius. The author states that there have been four perfect philosophers: two pre-Islamic, viz., لقمان and ارسطو; and two post-Islamic, viz., ابو نصر and ابو علی. He is called 'Turkī', because at first he knew Turkish only and could not understand Arabic at all. Afterwards when he went to Baghdād he learnt it under Abū Bashar b. Yūnus and soon became proficient in it. He read Aristotle's book two hundred times, and his other work called سماع طبیعی, forty times. He was a contemporary of the great *Wazīr* Ṣāḥeb Ismā'īl b. 'Abbād, and Sayfu'd-Dawla (the friend and patron of Mutanabbī), whose court he visited at Damascus, where he lived for some time. He had great proficiency in Music and Archery. While he was on a journey, he was set upon by thieves, whom he held at bay as long as he had any arrows left in his quiver, but when they were all used up, he was overpowered by them and killed (in 356/966–967).

P. 430, اسمعیل بن حماد الجوهری (1539). The famous lexicographer and author of صحاح اللغه (or rather الصحاح فی اللغه). اسحق بن ابراهیم (1540). Another Arabic scholar.

Jand on p. 430.

P. 430, بابا کمال (1541). A pupil of Najmu'd-Dīn Kubrā. شیخ مؤید (1542). A disciple of Shaykh Ṣadru'd-Dīn.

Kāshghar on p. 430; **Yārkand** on p. 431; **Khotan** on p. 432. The author gives on pp. 430–434 the boundaries and a geographical description of these three places and refers to the deserts and hillocks of shifting sand, under which several old cities lay buried. On p. 434 he says: چون احوال سلاطین کاشغر در هیچ تاریخی مذکور نشده هر آئینه واجب دید که بجملی درینوقت مذکور سازد.

Pp. 434–444. Here he gives a somewhat detailed account of the Amīrs of Kāshghar, drawing mainly upon the *Ta'rīkh-e-Rashīdī*. A short summary of it is given below; for more particulars see EIO, columns 496 and 497. Tughluqtīmūr, the Moghul Khān appointed (1543) *Amīr Tolak*, the ruler

of Kāshghar. After his death he was succeeded by one of his four brothers, (1544) *Amīr Lolājī* (probably Tolājī, Dr. Ethé has Bûlâjî, while Erskine, *History of India under Baber and Humayun*, has Yûlâjî). When he died, his son (1545) *Amīr Khudāydād* took his place, and ruled over the country with great ability, rising in power and position under his suzerain lord. Towards the end of his life he went on a pilgrimage to Makka and Madina, at which latter place he died and was buried there. He was succeeded by his son (1546) *Amīr Muḥammad Shāh*, who lost Kāshghar and Khotan, which were conquered by Tīmūr. But his son (1547), *Amīr Sayyed 'Alī*, regained them. He ruled for twenty-four years and after his death was succeeded by his son (1548) *Sātsiz Mīrzā* (so called in Ethé, but here incorrectly Sānsir). He died in 869/1464–1465, and after him his younger brother (1549), *Muḥammad Ḥayder Mirzā*, took the reins of government into his hands, as the two sons of Sātsiz Mirzā, viz., Abū-Bakr Mirzā and 'Umar Mirzā, were minors. When Abū-Bakr grew into a brave and bold man, he collected a number of valiant soldiers and attacked his uncle. The latter was supported by Yūnus Khān, the Lord of Moghulistān. A long struggle ensued for the possession of the country of his ancestors, in which after some vicissitudes of fortune, (1550) *Abū-Bakr Mirzā* became successful and came into his own. But (1551) *Sulṭān Abū-Sa'īd Khān*, the grandson of Yūnus Khān, defeated him and, taking Yārkand, the capital of Kāshghar, in 920/1514, became the virtual ruler of the country. He was an able ruler and possessed various accomplishments. He was not only a fine archer and a high-class calligraphist, but played skilfully on the غجك (spelt here as عجك) and چهار تار (غجك or غژك is explained in Persian dictionaries as meaning the musical instrument which is called سارنگی in India). He died in 939/1532–1533 and was succeeded by his son (1552) *'Abdu'r-Rashīd Khān*. The year of his accession to the throne, as given in this MS. (p. 443), is the same as in Ethé's copy, viz., 950, in respect of which he says that it "must be a

mistake for 940, as he succeeded his father immediately." 'Abdu'r-Rashīd Khān was a handsome man and an accomplished ruler. At the time of accession, he was twenty-five years old, and his rule lasted for thirty-three years (i.e., according to Dr. Ethé's computation, till 971/1564). He left thirteen sons, namely, (i) عبداللطیف خان, (ii) عبدالکریم خان (succeeded his father and was the ruler of Kāshghar, when this work was being written; he too excelled in Archery and Music), (iii) عبد الرحیم خان سلطان, (iv) عبدالعزیز, (v) ادهم سلطان, (vi) محمد سلطان, (vii) محمد باقی, (viii) قریش سلطان, (who came to India and was patronised by Akbar; he died in India, leaving behind him five sons, who were all alive at the time of the composition of this work), (ix) ابو سعید سلطان, (x) الوس سلطان, (who also came to India), (xi) عبدالله سلطان, (xii) عارف سلطان, and (xiii) عبد الرحیم سلطان.

P. 444, جمال الملة و الدین صاعد بن محمد المعروف بمولانا جمال الدین ترکستانی (1553). A learned man. He is noticed on p. 449. (Pp. 445–448 are left blank). P. 449, تغار بیك بن محمد بن سلیمان (1554). Rose to be the minister of Sanjar and was praised by Mu'izzī. مولانا نظام الدین (1555). He was a disciple of مولانا سعد الدین شیخ زین الدین خوافی and خاموش. He went on a pilgrimage to Makka and on his way met the famous Ṣūfī Shāh Qāsim-e-Anwār. P. 450, مولانا علاء الدین (1556). مرزا حیدر (1557). The famous author of *Ta'rīkh-e-Rashīdī*. Besides being a good prose-writer and an excellent poet, he was a brave man. He ruled over Kashmir for seven years and was killed in 958/1551. امیر احمد حاجی (1558). He was governor of Herāt for some time, under Sulṭān Ḥusayn Mirzā.

Taraz on p. 450. A part of the description of it is lost on account of the page having been damaged. A majority of the inhabitants of Ṭarāz were Muslims, and the place has produced a good many 'Ulamās.

Chigil on p. 451. Proverbially known as an abode of the beautiful. Its inhabitants used to worship Canopus (سهیل), Orion (جوزا), and the Ursa Major (بنات النعش); they did not con-

sider marriage with their sisters and daughters as incestuous or unlawful.

Khallukh on p. 451. A small community, who married their sisters. No woman was allowed to have more than one husband. Everything that belonged to the husband formed her dowery. The king had no queen, and, if he married one, he was immediately killed.

Tātār on p. 451. A very brave people, who worshipped the Sun. The language that they spoke was different from that of the Turks. They traced their origin to ترك بن يافث, whose successor was النجه خان, after whom came ديت باقوى (ديت is explained here as meaning جاه و منصب, and باقوى as بزرگ), and then كوك. The last had two sons: one of them was called تاتار and the other موغل, between whom the country was divided. Tātār Khān's successors were يعو خان (Ethé, Baghû Khân), ملجه خان, (Ethé, Malîḥa Khân), ايل خان, اتسز خان, اردو خان, and ايدو خان. In the reign of the last king the Tātārs and the Moghuls, who had lived so long in peace and harmony, fell out, and in the reign of سوغ خان, the eighth ruler of the Tātārs, "the fire of mischief and hostility (to use the words of the author) blazed so fiercely that it could not be extinguished with the water of peace."

Rūs (RUSSIA) on p. 452. A great people, who wore red hair and had tall statures and fair bodies. Their women were accustomed from childhood to wear 'bowls' (حقها) of gold, silver, or wood, on their breasts to prevent them from becoming too large. Another custom of the country was that the wife of a person possessing one thousand *dīnārs* wore one gold collar (طوقى از طلا), that of another owning two thousand *dīnārs*, wore two, and so on. In buying or selling merchandise, no scales or weights were used, but only 'measures' (پيمانه). They had a special liking for swine's flesh (گوشت خوك). The author refers to some strange customs observed by the Russian ruler and winds up the description by saying that the monarch has nothing else to do but to lead a life of perpetual pleasure and enjoyment.

Here ends the MS. The remaining countries mentioned in the work, as specified in Dr. Ethé's copy, are: بغراج, كيماك, خزر, اسفيجاب, قسطنطنيه, روميه (Rome), شلشوق (Schleswig), كرشنه, زره گران, and تير رسان (near the Caspian gates peopled by tall armour-makers). The **SEVENTH IQLĪM:** بلغار, سقلاب, باطق, باطن الروم, and جابلقا ("at the furthest end of Maghrib").

The MS. of the *Haft Iqlīm* opens with a poetical extract beginning with the following line:

[میزد و میکرد برو ریشخند] ✡ پخته و نا پخته فرو می فکند

This extract, as we learn from the *Taẕkira-e-Dawlatshāh* (Browne's edition, pp. 230–231), is from the *maṣnawī* composed by Jalāl-e-Farāhānī in imitation of Niẓāmī's famous *Makhzanu'l-Asrār*. It ends on page 2 of the MS. with the following couplet:

تا نشوی بذر گر آسا جلال ✡ غم نخوری در طلب ملك و مال

This *anecdote* is quoted in the تذكرهٔ دولتشاهی, آتشكده, مجمع الصنايع, and هفت قلزم (see هفت آسمان).

The last country mentioned is Russia on the last page (452). The MS. ends with the following words:

بغير از صحبت داشتن و می خوردن و نشاط كردن كاری ندارد و مردم نيك

An abridgement of the *Haft Iqlīm* by فيض الله انصاری جونپوری, whose *takhallus* was همت, is noticed in EIO No. 727.

Other copies: *Ind. Libr.* Bk No. 636; IvASB No. 282; IvC No. 706; Bh No. 100. *For. Libr.* TM No. 456; R pp. 335–337; RS No. 138; Br p. 188; EB Nos. 416–420; EIO Nos. 724–726; Lind p. 146.

Pp. 452. S 12·3×7, 9×4. No *jadwals*. LL 21. *Nast*. Headings of notices and geographical names in red. Old pages (borders wormeaten), with margins ruled in red and blue, repaired and mounted. Cond. good.

Volume 27.

37. *Dīwān-e-Nuṣrat* (دیوان نصرت).

This *Dīwān* contains the *ghazals* of Muḥmmad Na'īm, who bore the title of *Dilāwar Khān* and the *takhalluṣ Nuṣrat*. His ancestors beloged to Sialkot near Lahore, and his father, Mīr 'Abdu'l-'Azīz, was at first attached to Dārā Shukoh. Afterwards he entered the service of Awrangzeb and received from him a *manṣib* of 2,000 and the title of *Dilāwar Khān*. Muḥammad Na'īm received his father's title in the reign of Shāh 'Ālam and came to the Deccan with Niẓāmu'l-Mulk at the beginning of the reign of Farrukh-Siyar (1713–1719). He was appointed *Fawjdār* of Raichur under Sayyed Ḥusayn 'Alī Khān and, on the fall of the Sayyeds, remained attached to Niẓāmu'l-Mulk. He died in 1139/1726–27. He was a fine poet of pleasant ideas and well-versed in the various kinds of poetry (see *Sarw-e-Āzād*). Begins:

الٰهی سرعت برقی کرامت کن زبانم را ✡ بدلها چون نکاه یار راهی ده بیانم را

This copy agrees at the beginning with that of the India Office. The copy in Sprenger and IvASB begins with a different couplet, which is the *maṭla'* of the second *ghazal* in this MS. (fol. 2). Probably our copy has more odes than that of the Bengal As. Society. The literary value of this copy is further enhanced by the fact that it contains very useful marginal and interlinear explanatory glosses. It abruptly ends with the following verse on f. 175:

اگرچه از سر مطلب گذشتن آسان نیست ✡ توان گذشت زجان ودل از برای کسی

It bears no date of transcription.

Other copies: *Ind. Libr.* MF p. 142, No. 61; IvASB No. 846 (the copy referred to by Sprenger, p. 525); IvC No. 58 (79). *For. Libr.* EIO No. 1694.

Ff. 175. S 8·3 to 9·8×4·6 to 5, 5·8 to 6×3. LL generally 11. No *jadwals*. Pages of unequal length. Ind. *Nast*. Or. pap. A few pages damaged by worms. Some folios bound upside down. Cond. good. Bound together with the next.

38. *Dīwān-e-Ghanī* (دیوان غنی).

This MS. contains the *ghazals* of *Ghanī* of Kashmīr and also includes his *rubā'iyyāt* and *mutafarriqāt*, on ff. 176–227. For particulars of the life of Ghanī see Vol. 49 (MS. No 91) below. These odes are written in a hand and on a paper different from those of the *Dīwān-e-Nuṣrat*. The latter is written in horizontal lines, while the former is copied diagonally.

Begins:

✡ سوز داغ دل ما دفع نشد از مرحم (مرهم) ✡
✡ کرمی شمع زکافور نمی کردد کم ✡

This MS. also is not dated.

For other copies, see Vol. 49 below.

Ff. 176-227.‡Size of page, same as of the preceding. Writ. sp. 7·6×3·8. LL 18 couplets. Ind. *Nast.* Or. pap. Cond. good.

Volume 28.

39. 'MUNSHA'ĀT-E-SHĀH-NAWĀZ KHĀN' ('منشئآت شاهنواز خان').

The label *Majmū'a-e-Khuṭūṭ* ("Collection of Letters") affixed to the volume indicates the nature of its contents, but gives no indication of either the title or the author. The fact that the first pages containing the introduction are wanting in this copy makes it still more difficult to find these particulars. A careful study, however, of the principal persons, places, facts, and dates mentioned in the letters leads one to the conclusion that it is a rare, though unfortunately incomplete, collection of letters written by Nawwāb 'Abdu'r-Razzāq Ṣamṣāmu'd-Dawla Shāhnawāz Khān Shahīd-e-Khwāfī of Aurangabad, the minister of Niẓāmu'l-Mulk Āṣaf Jāh and Nāṣir Jang, and the famous author of *Ma'āṣiru'l-Umarā*, a voluminous biographical dictionary of the *amīrs*, *nawwābs*, nobles, etc., of the Indian Empire under the Tīmūrides from Akbar onwards. Amongst the principal grounds on which this conclusion is based may be mentioned:

(1) On f. 76b there is an *'arẕ-dāsht* submitted to 'Ālamgīr II (1167–1173/1754–59), in which the writer mentions his name as 'Abdu'r-Razzāq and thanks the Emperor for his favours and the *nishān* ("distinction") conferred upon him. (2) On f. 30b the writer says that formerly also he was not greater than the *Dīwān* of Berar (فقیر پیشتر هم دیوان برار بیش نبود). (3) Two dates are mentioned: 1166 (f. 26b) and 1168 (ff. 10 and 12). (4) Several letters addressed to one Mīr, in one of which, on f. 39, it is stated: "you, who call yourself Āzād etc."

صاحب که خود را آزاد می نامند اینهمه مقید بودن منافی راه ورسم این طریقه است اگر تخلص دیگر قرار یابد بهتر است الخ

which at once suggests the name of Mīr (Ghulām-'Alī) *Āzād*. These facts exactly fit in with the biography of Shāhnawāz Khān, who (1) had received from Shāh 'Ālam II the distinction of *Māhī Marātib* in 1168/1754–55 (*Ma'āṣiru'l-Umarā*, vol. i, p. 23). (2) He was also appointed *Dīwān* of the *Ṣūba* of Berar in 1145/1732–33 and again in 1160/1747 (*Ma'āṣīru'l-Umarā*, vol. i, p. 19). (3) He was alive in 1168/1754–55 and (4) had in Mīr Ghulām-'Alī *Āzād* an admiring friend and secretary and later on a biographer.

Shāhnawāz Khān was born in 1111/1700 in a family several members of which had distinguished themselves in the state service of the Moghul Emperors of Delhi. Coming down to the Deccan, he played an active and important part in the quadrangular political game which was then being played between the Niẓām and the French on one side and the British and the Marathas on the other. He was *Dīwān* to Niẓāmu'l-Mulk and his son Nāṣir Jang and held the Dīwānship under the latter's son and successor Ṣalābat Jang also up to 1170/1737–38. Then came his political downfall, for he became involved in a plot, with which M. Bussy was explicitly charged and which he joined in Ramaẓān, 1171/1758, when he was murdered at Aurangabad. His great work, the *Ma'āṣiru'l-Umarā*, was lost in the confusion consequent upon his murder, but his admiring secretary and friend, the abovementioned Mīr Ghulām-'Alī *Āzād*, collect-

ed its parts together, arranged them in their proper order, and added to it a detailed biography of its outhor. It was later on revised by Shāhnawāz Khān's son, 'Abdu'l-Ḥayy, who was appointed to his father's office in 1172/1758–59. This revised edition was published in the *Bibl. Ind.* Calcutta. In the Introduction containing the life of the author, *Āzād* says that he was an unrivalled *munshī* and that in letter-writing his style possessed features peculiar to itself. He regrets that his letters (انشاء, by which word, he says, he has ventured to call this collection) have not been collected. He says (*Ma'āṣiru'l-Umarā*, vol. i., p. 36):

منشی بی بدل بود وانشاء او در خطوط نویسی طور خاصی دارد حیف که منشئات او جمع نشد ـ اگر تدوین می یافت چشم ناظران را کحل الجواهر می کشید.

It is clear from the first line with which our MS. opens that since *Āzād* made the above remarks, someone has made an attempt to collect the Letters, but that he has only succeeded in making a small collection:

نوشته اگرچه تحریراتش بسیار زیاده ازین مجموعهٔ مختصر بوده اما بالفعل هرچه فراهم شد ثبت افتاد.

These are the words with which this copy actually begins.

The first letter is an *'arẓ-dāsht* addressed to Nāṣir Jang at the time when his father was leaving the Deccan. Amongst the letters of interest and historical importance may be mentioned (1) a letter on the death of Āṣaf Jāh and the accession of Nāṣir Jang (f. 1), (2) several letters to Ruknu'd-Dawla Bahādur Nāṣir Jang (f. 6–27b, 50b–63b), (3) many more to Mīr Ghulām-'Alī *Āzād* (f. 28b–49), (4) one to Rāo Bālājī Pandit Pradhān (f. 75), (5) another to the same (f. 67b), (6) one also to Malhārrāo Holkar (f. 68b), and (7) an *'arẓ-dāsht* to 'Ālamgīr II (f. 76b). The last letter in the collection (f. 87) is addressed to Quṭbu'd-Dawla Muḥammad Anwar Khān Bahādur.

Undated. The colophon, which is in a different hand, says that the book belonged to Sayyed Shāh Asadu'llāh Muḥammad al-Ḥusaynī of Sirūr. It is dated the 14th Rajab, 1286/20th October, 1869.

Ff. 87. S 8·6×4·4, 6·4×3. No *jadwals*. LL 16. Ind. clear bold *Nast*. Or. brownish pap. Headings in red. Ff. 80-87 bound upside down. Margins of a few pages somewhat wromeaten. Cond. good.

Volume 29.

40.

INTEKHĀB-E-MAṢNAWĪ (انتخاب مثنوی).

Rare selections from Rūmī's *Maṣnawī* made by Darwesh Muḥammad-e-Bukhārī, a disciple of Khwāja 'Ubaydu'llāh Aḥrār. At the desire of his spiritual guide he made these selections about the year 909/1503–04 (f. 2b) and systematically arranged them in 78 chapters, a list of which is given on the three folios preceding the short prose introduction, which begins (on f. 1b) as follows:

الحمد لله رب العالمين والعاقبة للمتقين والصلواه على رسوله محمد وآله اجمعين

اما بعد حمد و درود ..... میکوید اضعف العباد درویش محمد بخاری

The chapters are called *bābs*. The first *bāb* treats of the praise of God (*ḥamd*), the second the praise of the Prophet (*na't*), the third of Abū-Bakr (*ṣifat*), and so on. The first *bāb* begins with:

ای خدا ای فضل تو حاجت روا ✡ با تو یاد هیچکس نبود روا

The last *bāb* treats of موت الا برار and ends with the following verse:

سَیف و خنجر چون علی ریحان او ✡ نرگس ونسرین عدو جان او

Of the existing selections of the *Maṣnawī*, the most popular and widely known is the لباب المعنوی by Ḥusayn Wā'iẓ-e-Kāshifī (the famous author of the *Anwār-e-Suhaylī*), from which he made a futher abridged selection entitled لب لباب مثنوی.

Other selections are نهر بحر مثنوی by علی اکبر خوافی, جواهر اللالی by سید عبدالفتاح حسینی or by a disciple of his. For a recent classification of the subject-matter of the *Maṣnawī* see مرآة المثنوی by قاضی تلمذ حسین, Hyderabad (Dn.), 1352 A.H.

The colophon says that the *Intekhāb-e-Maṣnawī* was finished on 12th Z. Qa'da, 1263/22nd October, 1847, at Nirmal and copied by Mirzā Muḥammad 'Alī.

Ff. 123. S 9·2×5·5 to 5·8, 5·4×3. LL 15. Good *Nast.* Or. pap. slightly glazed. Headings of selections in red. Margins of some pages slightly wormeaten. Cond. good.

Volume 30.

41.

'ARŪS-E-'IRFĀN (عروس عرفان).

This valuable work on Sufiism, in Persian prose, by Qāẓī, Maḥmūd *Baḥrī*, son of Qāẓī Baḥru'd-Dīn, known as Qāẓī Daryā, of Gogī (near the Fort of Nuṣratābād) near Bijapur, appears to be rare in Europe. Very little is known about the author except what is gathered from his own works. He tells us (fol. 7b) that he neither attended any school nor studied under any teacher, nor did he travel abroad, but that he remained confined to his native place, Gogī. On fol. 8b he states that he is a disciple of Shaykh Muḥammad Bāqir Qādirī, who trained him for about 20 years, that the Sufiistic topics dealt with in the book were always carefully considered by him, and that in writing the book he has drawn upon his own experience and has not borrowed anything in prose or verse from anyone (fol. 9). With pardonable pride he asserts (fol. 96) that he has put 200 ornaments (*zewar*) on the body of this '*Arūs* (i.e., has dealt with 200 *nikāt*, or subtle points of Sufiism in this book), that he has written a book in Dakhnī verse entitled *Man Lagan* (fol. 130), that, at the request of a friend of his, the latter was rendered, بطریق ترجمه (ترجمه), into Persian prose entitled '*Arūs-e-'Irfān*, and that it was composed in the year 1117/1757–58, (fol. 130b), as is evident from the chronogram:

گر بتاریخش آرزوت بود ٭ کامیاب عروس عرفان شو

though at the beginning of the book (fol. 5), the date given is 1116/1756–57. From a passage quoted in the *Urdū-e-Qadīm* by Shamsu'llāh Qādirī, p. 87, and said to have been taken from the *khātima* of the *'Arūs-e-'Irfān* (but not found in this copy), we further learn that the author stayed at the Court of Sikandar 'Ādil Shāh, the last ruler of Bijapur, for a couple of years and that he had composed *maṣnawīs*, *ghazals*, *rubā'īs*, and *qaṣīdas* in both the Dakhnī and Persian languages amounting to about 50,000 verses. From the same source we learn that on the fall of Bijapur (in 1097/1685–86) Baḥrī sent to Hyderabad all the valuable presents which Sikandar 'Ādil Shāh had given him, but that robbers made off with them on the way, and that the presents thus lost included the collection of his works also. However a *dīwān* consisting of *ghazliyyāt*, *marāṣī*, etc.; and a *maṣnawī* entitled *Bangāb-nāma* have survived (*vide* an article on *Baḥrī* and his *Man Lagan* by Sayyed Muḥammad Ḥāfiẓ, M.A., in the Allahabad University Studies for December, 1929, and another on the same subject in the issue of the *Urdū* for April, 1929). Baḥri is said to have died at Gogī (near Wādī, a Station on the G. I. P. Ry. on 10th Shawwāl, 1130/15th August, 1718. Every year an *'Urs* (fair) is held at his shrine.

Begins:

✡ یارب این نو باغ را از باد صرصر دور دار ✡

✡ صبح و شام از بلبلان معنوی پر نور دار ✡

In each *zewar* elegant prose is followed by beautiful verses, in which he adopts *Baḥrī* as his *takhallus*.

Undated. On the last fol. 131 and 131b, are a few stray verses in *Dakhnī* written in different hands. On fols. 1 and 2, is an incomplete small Persian treatise on Sufiism. Fol. 4 contains a few Persian stray lines.

Other copies: IvASB Nos. 1283, 1284 (incomplete copies).

Ff. 131. S 8·2×4·3, 5·6×3. Number of lines to the page not fixed, generally 19. Inelegant *Nast*. Or. pap. Cond. good.

Volume 31.

MAJMŪ'A-E-MAṢNAWIYYĀT (مجموعۂ مثنویات).

This is a composite MS. comprising the following six short *maṣnawīs*, all in Dakhnī verse and in one and the same metre, the *Mutaqārib*.

42. *Me'rāj-Nāma* (معراج نامه).

This *maṣnawī* deals with the *Me'rāj* of the Prophet and may be called *Me'rāj-nāma*.
It beigns with:

الٰہی تون قادر ہے سینسار کا ✡ تون آدھار ہے سب نرا دھار کا

It covers ff. 1b–12. It was completed on 26th Rajab (year not mentioned). Copied on Thursday, 11th Shawwāl, 1188/15th December, 1774, at the port of Melāpūr.

43. *Wujūd-Nāma* (وجود نامه).

This *maṣnawī* contains a dialogue between *Wujūd* and *Jīw*, beginning with:

اپس حکم تے پاك پروردکار ✡ وجود هور جیؤ کون ملائیك ٹهار

It extends over ff. 12b–13b and ends with the following couplet:

کہے شیخ محمود سن ای اصیل ✡ قیامت مین پوچھیکا دونون کو میل

From this verse it may be inferred that its author was Shaykh Maḥmūd.

44. *'Alī-Nāma* (علی نامه).

This *maṣnawī* may be called علی نامه or جنگنامه علی با جنی رعد. Its author's name is Ādam and his *laqab* Manṣūr. He says (fol. 26b) that the original was in Persian, which he rendered into *Dukhnī* verse in Ramaẓān, 1096/July–August, 1685, in the reign of Abu'l-Ḥasan Bādshāh, otherwise called Ḥasan Quṭb Shāh. This monarch is undoubtedly the same as Abu'l-Ḥasan Tānā

Shāh, the last ruler of Golconda, who reigned from 1083 to 1098/1672 to 87. The *maṣnawī* deals with 'Alī's combats with the 'Jinnee' dwelling at the bottom of the well called بیر العلم in Arabia.

Begins:

اول مین کرون بسم الله کا بیان ✲ کیا هے الٰهی بیان سب عیان

The last couplet (fol. 27) in which the *laqab* and the name of the author are mentioned runs as follows:

لقب دی کتے منجکون منصور کر ✲ ولی نام میرا هے آدم ککر

Copied on Monday, 22nd Shawwāl, 1188/26th December, 1774, at the port of Melāpūr (بندر میلاپور).

45. *Lorak wa Maynā* (لورك ومینا).

This is a romantic love story of a Prince called Lorak and a Princess named Maynā, compiled by Mahdawī (fol. 49). It covers ff. 27b–49. Some space is left at the beginning of each section probably for the headings to be written in rubrics.

It begins:

سنیاهون که یك شهر کا تاجدار ✲ دهری مال هور مملکت بیشمار

46. *Tamṣīl-e-Ādamī wa Dunyā* (تمثیل آدمی و دنیا).

This is a short two-page *maṣnawī* covering ff. 49b–50b. It gives a versified Dakhnī version of the well-known allegory of the traveller (man) who, being pursued by a tiger (death), ascends a tree (life), the roots of which are being continuously gnawed by two rats, one white (day) and the other black (night), growing by the side of a well, at the bottom of which sits a gaping dragon (grave). Above the man is hanging a honeycomb (the world, the source of all sweet pleasures), from which honey trickles down. The traveller tastes it and forgets all the dangers with which he is surrounded. Meanwhile the rats, who are constantly at work, have cut through the roots of the tree; and the man drops down into the mouth of the gaping dragon which thus becomes his grave.

Begins:

اول حق کی توحید سون بات کر ✡ بزان بول تون نعت خیر البشر

47. *Shafā'at-Nāma* (شفاعت نامه).

This poem covers ff. 50b–67b, i.e., to the end of the volume. It describes how the Arabian Prophet goes out in a wilderness, cries, and prays for the salvation of his followers and secures it. The author's name is not given.

Begins:

حکایت عجب یك سنو دردمنـــد ✡ سنے پر کہولے دلکے قفلانکے بند

Copied on Tuesday, 5th (15th) Z. Qa'da, 1188. The 5th of the month was a Saturday and the 15th a Tuesday. As سه شنبه is twice clearly mentioned here, the date پنجم (5th) should be پنجدهم (15th), which corresponds to 17th January, 1775. It was transcribed at the fort of Melāpūr by order of the exalted Lady, wife of Nawwāb Khayru'd-Dīn Khān Ṣamṣāmu'd-Dawlah Bahādur Ẓafar Jang:

حسب الامر جلیل القدر محل عالیه نواب خیر الدین خان صمصام الدوله بهادر ظفر جنگ

The name of the copyist is given as Ghiyāṣ.

Ff. 67. S 7·3×3·9, 5·6×3. LL 13. Ind. *Nast.* Or. pap. Slightly wormeaten. Cond' good.

Volume 32.

48.

SHARḤU MUKHTAṢAR-I'Ṭ-ṬAḤĀWĪ (شرح مختصر الطحاوی).

This valuable MS. once belonged to the Royal Library of Sulṭān Muḥammad 'Ādil Shāh of Bijapur, whose seal it bears on the fly-leaf. Unfortunately the first few pages are missing. It was difficult, therefore, to determine either the exact title of the work or the name of the author. On the fly-leaf and at the end of the MS., it is referred to as شرح طحاوی. This may mean either a Commentary *by* Ṭaḥāwī or *on* a work of Ṭaḥāwï. It cannot be a commentary *by* Ṭaḥāwī, because

no such book is attributed to him by his biographers, and also because in the body of the book itself one often comes across such expressions as ذكر الطحاوى هاهنا (fol. 1b), قال الشيخ ابو جعفر i.e., (احمد بن محمد الطحاوى) رحمة الله عليه (fol. 3, fol. 36), رواها الطحاوى عنه (fol. 64), etc. It is, therefore, undoubtedly a work written by some one else, but, until some time ago, it was difficult to determine who it was that wrote it, because the relevant books on Ṭaḥāwī were not locally accessible. A reference was, therefore, made, through Mawlawī Sayyed Sulaymān Nadwī and Nawwāb Ṣadr Yār Jang Mawlawī Ḥabību'r-Raḥmān Sherwānī of Habīb Ganj, Aligarh, to Mawlānā Maḥmūd Ḥasan, the learned biographer of Muslim authors, residing at Hyderabad, Deccan. After a great deal of search he was able to conclude that the work was a Commentary by (Fluegel, المطهرى) ابو نصر احمد بن منصور المظفرى الاسبيجابى (died 480/1087–1088) on Ṭaḥāwī's *Mukhtaṣar*. He based his conclusion on the following data: (1) Qarashī's statements in his *al-Jawāhiru'l-Muḍiyya*, (2) Ḥājjī Khalīfa's remarks in his *Kashfu'ẓ-Ẓunūn*, and (3) the statements made on the last page of this MS.* A comparison of these passages leaves no room for doubt that the conclusion is quite correct. I feel deeply obliged to all the three scholars for having helped me to solve this double riddle of the title and authorship of this valuable work.

Abū-Ja'far Aḥmad b. Muḥammad aṭ-Ṭaḥāwī (from Ṭaḥā, a village in Upper Egypt), the greatest Ḥanafī lawyer whom Egypt has produced, was born, according to his own statement (quoted in the *al-Jawāhiru'l-muḍīyya*), in 239/853–54. He studied various branches of learning, especially Traditions and

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* *al-Jawāhiru'l-Muḍiyya* (Hyderabad, Deccan, Vol. i, p. 127, No. 260):
احمد بن منصور ابو نصر الاسبيجابى القاضى احد شراح مختصر الطحاوى متبحر فى الفقه بلاده.
Ibid., No. 261:
احمد بن منصور الفقيه الحافظ الطبرى المتوطن بسمرقند قال الاسبيجابى احمد بن منصور ابو نصر فى آخر شرحه لمختصر الطحاوى وكان الشيخ الامام ابو الحسن على بن بكر ينشر هذه المسايل وكان فى نشرها و ذكرها سابقا امام كل عصر و قوام كل دهر الا انه لم يجمعها فى مولف و بعده الشيخ الفقيه الحافظ ابن منصور الطبرى المتوطن بسمرقند اكرمه الله فى الدارين جمعها على غاية من التطويل وهو فى كل من ذلك مفيد و فى جمعها مجيد ثم اشار بعد ذلك فى كلام له الى انه هذب هذا منها -

Jurisprudence. The latter he studied for a long time under his maternal uncle, Ismā'īl b. Yaḥyā al-Muzanī, a celebrated Shāfe'ī jurist and himself a pupil of Imām Shāfe'ī. On account of a difference of opinion on some principles of jurisprudence, he renounced the Shāfe'ī school and became a follower of the Ḥanafī. He prosecuted the study of the Ḥanafī jurisprudence under Aḥmad b. Mūsā, in Egypt, and Abū-Ḥāzim 'Abdu'l-Ḥamīd, the Ḥanafī Chief Justice of Syria. He soon became an authority on the subject and wrote a number of books on Traditions and Law. He died in 321/933. For an account of his life and works see *al-Jawāhiru'l-Muḍīyya*, *Tabaqātu'l-Aḥnāf*, Brockl., vol. i, p. 173, and *Encyclop. of Islām*. He composed his *Mukhtaṣar*, on the model of Muzanī's *mukhtaṣar*, and

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Footnote of the preceding page continued :

Kashfuẓ-Ẓunūn, (Fluegels's edition, vol. v, pp. 444 et seq., Notice No. 11613) :

مختصر طحاوى فى فروع الحنفيه للامام ابى جعفر احمد بن محمد الطحاوى الحنفى الفه كبيرا و صغيرا و رتبه كترتيب مختصر المزنى توفى سنه ٣٢١ اوله الحمد لله ابتدى واياه استهدى الخ قال جمعت فى كتابى هذا اصناف الفقه التى لا يسع جهلها و بينت الجوابات عنها من قول ابى حنيفه و ابى يوسف و محمد، اولع الناس فى شرحه فشرحه شيخ الاسلام بهاء الدين على بن محمد السمرقندى الاسبيجابى المتوفى ٥٣٥، قال الاسبيجابى فى آخر شرحه وكان الامام ابو الحسن على بن ابو بكر ينشر هذه المسائل الا انه لم يجعلها فى تصنيف و لم يجمعها فى مؤلف و بعده الشيخ الحافظ ابو نصر احمد بن منصور الطبرى السمرقندى جمعها على غاية من التطويل فهذبت هذا منه متوسطا و كنت فيما هذبته على غاية من الايجاز فى العبادات خصوصاً فى البيوع فوقع السهو منى فرأيت ان ازيد فضممت الى العبادات مسائل الفتاوى العيون و حذفت منها ما لا يشاكلها و جعلتها على انواع و رتبتها على مصنف الطحاوى فذكرت لفظه روايته اولا و الجمع ثانيا انتهى و ابو نصر احمد بن محمد المعروف بالاقطع توفى سنه ٤٧٤ و ابو نصر احمد بن منصور المطهرى الاسبيجابى المتوفى سنه ٤٨٠.

On fol. 273b, the last fol. of the MS. line 1 et seqq. run as follows :

وكان الشيخ الامام ابو الحسن على بن ابى بكر رحمه الله قال فى نشرها و ذكرها امام كل عصر و قوام كل دهر الا انه لم يجعلها فى مصنف و لم يجمعها فى مولف و اجاده الشيخ الامام احمد بن منصور الطفرى المتوطن بسمرقند رحمة الله عليه جميعا جمعا على غاية من التطويل وهو فى كل ذلك مفيد و فى جمعها مجيد....على غاية من الايجاز فى كتاب العبادات و البسط فى كتاب المعاملات خصوصاً فى كتاب البيوع و وقع السهو منى فى بعض المسايل و عدم للروية فى فنون الدلائل فرأيت بعد ذلك ان ازيد فى الشرح....و ضممت الى كتاب العبادات مسائل الفتاوى و العيون و حذفت عن كتب العبادات ما لا يشاكل مسئلة الكتاب....و جعلتها على انواع واقسام ليستهل على المدرس ذكرها و على المفتحه حفظها و زينتها (رتبتها) على تصنيف للطحاوى رحمه الله فذكرت لفظ روايته اولا و الجمع ثانيا.....

collected in it a number of legal questions on Ḥanafite jurisprudence and answered them, supporting his answers with quotations from Abū Ḥanīfa and his two disciples. The book became very popular and several scholars wrote commentaries on it. About ten of these commentaries are mentioned in the *Kashf. Ẓun.* Of these, the one represented by our MS. is by احمد بن منصور الاسبيجابى, who died in 480/1087–88.

The MS. begins abruptly with:

على العمل و ان لم يكن فيه فضل راس المال

It ends with the following words:

تمت هذا الكتاب شرح طحاوى جلد دوم

below which is written the name, partly rubbed out, of a former owner: قاضى.... الحسينى حاكم شرع پركنه رايباك.

After the last folio the binder has wrongly bound a folio which belongs to some other place. On the title-page, in the right-hand corner at the top, is a round seal of Sulṭān Muḥammad ʿĀdil Shāh (1035–70/1626–60) of Bijapur. To the left of the seal, inclining upwards, is the سجع-couplet of the seal, which runs as follows:

شاه سلطان محمد غازى ✡ دارد [ا]ز لطف حق سر افرازى

In the left-hand corner at the top is the following note:

شرح طحاوى مجزا در ربيع الثانى سنه ١٠٤١ در حيز تمليك راقم در آمد نافع باد بخط شكسته جلد سرخ ملك خانصاحب

Below the seal is a memorandum note recording the year in which the MS. was acquired for the Royal Library of Bijapur:

شرح مذكور بتاريخ شهر رمضان المبارك داخل كتابخانهٔ عامره شد بابت قاضى خوشحال فى سنه اربع و خمسين بعد الالف (i.e. 1054/1644–45).

Another memorandum note below this runs as follows:

جمع محل مذكور شد بتاريخ ٢٨ ماه جمادى الثانى سنه ١٠٥٥

After this there is a round seal bearing the legend:

مهر عدم تبديل عبد الرحيم خان

and just below this, a little to the right, is the date, the 23rd Shawwāl, 32. Headings of sections and sub-sections are written in red. On fol. 225 (in the left-hand corner at the top of which is written الجزء الثالث و العشرون), the hand changes and runs on to the end of the MS. On fol. 275, there is a Persian couplet followed by some remarks in Arabic. On the back of this fol. there is a round seal which bears the legend: مهر عدم تبدیل محمد اسمعیل, below which is an *'Arẕ-dīd*, dated the 24th Ẕ. Ḥijja, year 13.

The MS. is undated. Probably it belongs to the Xth cent. A.H.

Ff. 276. S 9·7×5·9, 7·2×4·2; in later portion 6·3 or 6·5×4. No *jadwals*. The style of handwriting is what Mawlawī Maḥmūd Ḥasan calls الخط الثلثی القسم الایرانی. Written in two different hands. Or. pap. of brownish colour. Protected by tissue paper. Cond. good.

Volume 33.

49.

SHARḤ-E-ḤASAN-E-CHALABĪ (شرح حسن جلبی بر شرح عقائد النسفی).

This is Ḥasan-e-Chalabī's *ḥāshiya* ("glosses") on Taftāzānī's commentary on Nasafī's celebrated book entitled *'Aqā'id* ("Articles of Faith"). Najmu'd-Dīn Abū-Ḥafṣ 'Umar an-Nasafī (1068–1142), called Nasafī from his birth-place, Nasaf, in Trans-Oxiana, was the greatest Hanafite teacher of his time. His most famous work is the *'Aqā'id*, which is a kind of Muslim catechism. It was published in India several times, and in Europe by Cureton. It was translated into French in the *Tableau de L'empire Othoman* by M. d'Ohsson, into German by Ziegler, and into English by McDonald.

Sa'du'd-Dīn Mas'ūd b. 'Umar at-Taftāzānī, a celebrated writer on Religion, Logic, Metaphysics, Theology, and Law was born in 722/1322 at Taftāzān, a village near Nasā in Khorāsān, and died at Samarqand in 791/1389. His commentary on Nasafī's *'Aqā'id* was completed in 768/1367 at Khwārazm. Several super-commentaries have been written on it and they are noticed in the *Kashfu'ẓ-Ẓunūn* and the *Encyc. of Islām.*

Ḥasan-e-Chalabī, a famous Turkish scholar, devoted to Law and Theology, died on 14th March, 1604. (See *Encyc. of Islām*).

Begins (on fol. 2b):

هو الاول قال الشارح النحرير فی المجمل التحریر العالم بالامور

On fol. 1 there is a remark in bold *naskh* characters, which runs as follows:

در علم کلام بخط نسخ جلد بادنجانی با ترنج طلا بابت مولانا پاینده محمد جمع کتابخانه شده بتاریخ ٥ جمادی الآخر سنه ١٠٢٨ جمع سوم

Below this are five '*Arẓ-dīd* entries, dated respectively the 15th Rabī' II, of the 4th (regnal) year, the 26th Z. Ḥijja, 5, the 28th Rajab, 41, the 4th Ṣafar, 43, and the 23rd Z. Qa'da, 45. On f. 2, in the middle, there is an oval seal of العبد محمد اکرم المدنی, with the date 1136/1723–24 written in it, above which is the following note:

حسب امر صدر فرخ حضرت آصفجاه هزدهم ربیع الثانی سنه ١١٤٦ عرض گرفته شد

To the left of the words آصف جاه and running upwards is the remark: نظر (نذر) العبد عبد الله بن زین. At the bottom of the page, in the left-hand corner, is a fine heart-shaped seal bearing the lgend متو کل علی الصمد العبد مرزا محمد, below which are the words صاحبه مرزا محمد. To the right a spherical seal of قابل خان خانه زاد بادشاه عالمگیر. Nearly a half of f. 139b is left blank, but the continuity of the text is not broken. It is continued on the next page in a different hand, which again changes on f. 146 and runs on to four lines on f. 153, after which again a different hand is used and continued up to the end on f. 156b. The MS. ends with the following words:

فان الفضل بید الله یوتیه من یشاء و الله ذو الفضل العظیم

No colophon or date. Probably XIc./XVIIc. The accession of it to the Royal Library of Sulṭān 'Ādilshāh is dated the 5th Jumada II., 1028/10th May, 1619.

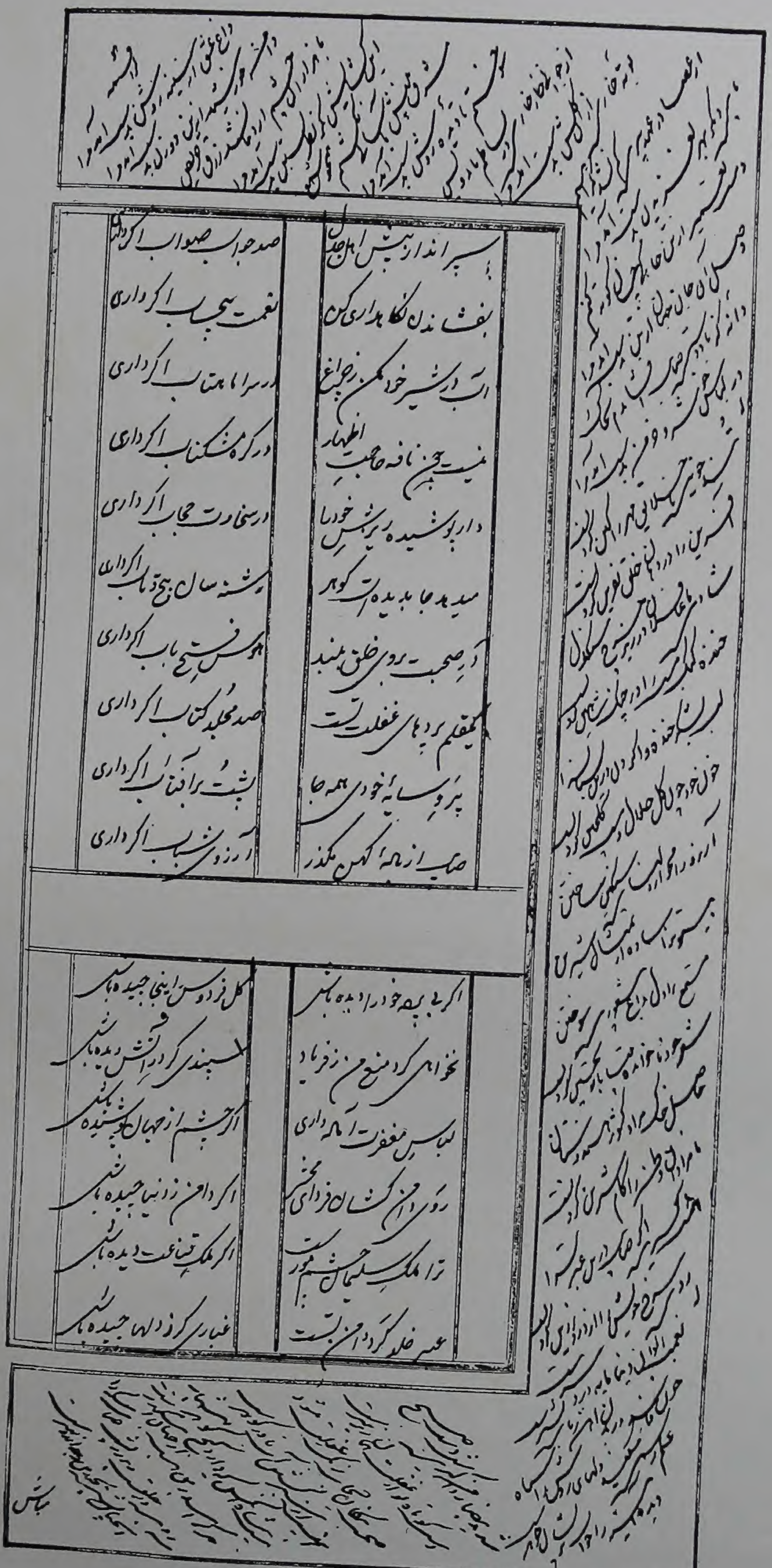
Ff. 156. S (in the first part) 9·3×5, 6×3; and (in the latter part) 6·7×3·2 to 7·4 and 7·8×3·7. LL 25 in the earlier portion, but more in the later. *Naskh* in at least three diff-erent hands. Or. pap. Number of pages damaged by worms. Cond. fair.

Volume 34.

50.

KULLIYYĀT-E-ṢĀ'IB (كليات صائب).

A very valuable copy of the poetical works of Mirzā Muḥammad 'Alī *Ṣā'ib* of Tabrīz, (the original home of his ancestors, where, according to some, he was born, but, according to others, at Iṣfahān, about 1012/1603) and also of Iṣfahān, where he mostly lived and died. He is usually considered as the greatest of modern Persian poets and is regarded as the creator of a new style. This copy was completed *three years before the death* of the author and contains *five odes in his own handwriting*. At an early age, he went to Kābul and became a favourite of the governor, Ẓafar Khān, through whom he was introduced to the Emperor Shāh Jahān, who conferred upon him the title of Musta'idd Khān and the command of one thousand. He stayed in India for some time, went to Kashmīr, returned to his native place Iṣfahān, where he was appointed poet-laureate by Shāh 'Abbās II (1052–1077/1642–66), and died, according to good authorities, in 1088/1677–78. Other dates of his death range from 1080/1669–70 to 1089/1678; but 1088/1677–78 seems to me to be the most reliable. Our MS. is dated 1085/1674–75 and contains five odes written by Ṣā'ib himself. Evidently, therefore, he was alive in all probability in 1085/1674–75; for this reason all earlier dates of his death are open to objection. For his life and works see *She'ru'l-'Ajam*, Br. *Lit. Hist. Pers.* vol. iv, *Majma'u'l-Fuṣahā*, *Taẕkira-e-Naṣrābādī*, *Taẕkira-e-Sarkhush*, *Riyāẓu'sh-Shu'arā*, *Ātashkadah*, Bk vol. iii No. 341, R ii, p. 263, EB Nos. 1131–37, EIO Nos. 1606–1623, Pert p. 930, Spr pp. 112–151, 384, Ouseley p. 227, Fl i p. 597, Aum p. 38, Torenberg p. 110, and *Encyc. of Islām*. Some of his poems have been translated into German by Tholuck, *Bluthensammlung* p. 288 sq. His *dīwān* was lithographed at Lucknow in 1292/1875–76. A selection from it was also published at Lucknow, 1264/1847–48. Some selections from the *dīwān*, arranged under different headings, are entitled (1) *Wājibu'l-*



Autograph of the Persian poet Ṣā'ib of Iṣfahān, (XIc/XVIIc); Vol. 34.

Ḥifẓ (made by one Darwīsh ʻĀmila of Balkh, who visited Ṣāʼib at Iṣfahān and obtained from him a copy of his *dīwān*), (2) *Mirʼātuʼl-Jamāl*, and (3) *Mirʼātuʼl-Khiyāl*. For these selections see R p. 694; EIO No. 1618. The contents of this volume are: Fol. 1b–11, *qaṣīdas*, beginning with:

✡ ای سواد عنبرین قامت سویدای زمین ✡
✡ مغز خاك از نکهت مشکین لباست نافه چین ✡

Fol. 11–13b, a *maṣnawī*, beginning with:

برا زندهٔ تاج و تخت وکلاه ✡ خدیو جوانبخت عباس شاه

The date of composition 1079/1668–69, as given by Ethé, is not found here.

Fol. 14, blank, contains two effaced seals, one round and large and the other square and small.

Fol. 14b, the *dīwān* of *ghazals*, arranged in alphabetical order, beginning with:

✡ اگر نه مد بسم الله بودی تاج عنوانها ✡
✡ نکشتی تا قیامت نو خط شیرازه دیوانها ✡

The *dīwān* ends on f. 374.

On the margins of ff. 373b and 374, five odes have been written by Ṣāʼib himself. They are introduced with the remark لاقه. The style of handwriting is the same as that reproduced in Br. *Lit. Hist. Pers.* vol. iv, plate viii. The three odes, on the margin of f. 373b, begin as follows:

(۱) ✡ داغ عشق از سینهٔ روشن بدست آمد مرا ✡
✡ دامن خورشید ازین روزن بدست آمد مرا ✡

(۲) ✡ تند خوئی با خلایق مهر را کین کردنست ✡
✡ آفرین را در دهان خلق نفرین کردنست ✡

(۳) ✡ نعمت الوان دنیا مایهٔ درد سرست ✡
✡ خون فاسد در بدن آهن ربای نشترست ✡

The two odes on the margin of f. 374 begin with:

(٤) ✡ بقدر درد اکر می ساختم دل از فغان خالی ✡
✡ جکر کاه زمین می شد زخواب آلود کان خالی ✡
(٥) ✡ خوش آنکسی که زخود باخبر نمی باشد ✡
✡ که آه بی اثران بی اثر نمی باشد ✡

These autograph odes are written in different ink and in a style of handwriting different from that of the *dīwān*. Ṣā'ib evidently used a very fine pen and very black ink.

Fol. 374b is blank; so is also fol. 375a except for a round seal bearing the legend قادر یار خان فدوی بادشاه محمد شاه غازی and the date 1141/1728–29. This seal is repeated on f. 386 and f. 445 (where the date is quite clear).

Fol. 375b, *maṭāle'* ("opening couplets") arranged in alphabetical order, begin with:

زد غوطه بسکه در تن خاکی روان ما ✡ کردید رفته رفته زمین آسمان ما

Fol. 385b is blank.

Fol. 386 bears the round seal of قادر یار خان.

Fol. 386b, *mutafarriqāt*, arranged in alphabetical order, begin with:

✡ مکن بی بهره یارب از قبول دل بیانم را ✡
✡ بزهر چشم خوبان آب ده تیغ زبانم را ✡

Fol. 444b is blank. Fol. 445 contains the round seal of قادر یار خان.

On fol. 445b are *fardiyyāt*, arranged in alphabetical order and beginning with:

ز وحدتست جهان وجود پا بر جا ✡ که بی علم نشود مستقیم لشکرها

The colophon on fol. 450 runs as follows:

بتاریخ پنجم شهر ذی حجه الحرام سنه ثمانون و خمس بعد الف نوشته شد حرره العبد محمد ربیع ابن حاجی برخوردار اصفهانی

It is clear that this copy was completed by Muḥammad Rabī‘ b. Ḥājī Barkhurdār-e-Iṣfahānī on 5th Z. Ḥijja, 1085/20th Febr., 1675. Since it contains, as stated above, five odes written by the poet himself, it follows that he was, in all probability, alive in 1085/1674–75 and that he could not have died in 1080/1669–70, as stated by some writers. The date of his death 1088/1677–78 is very probably correct. If so, this copy of the *kulliyyāt* was finished about three years before the death of the poet. A comparison with the Bankipore copy, said to have been finished ten (probably eighteen) years before the poet's death, may yield interesting results.

Other copies: *Ind. Libr.* MF vii No. 66; AIA; BISM No. 32; Asaf i p. 726, Nos. 164, 377, 378, 405, 444, 472; MUA p. 33, Nos. 34–36, p. 36, No. 73; Kapur Or Coll Mag for Aug. 1927; PU Or Coll Mag for Nov. 1928; Bh Nos. 402, 404; Bk Nos. 341–349; IvASB Nos. 783–785; IvC Nos. 274, 741, 742; IvS i No. 807. *For. Libr.* R p. 693 et seq; EB Nos. 1131–1137; EIO Nos. 1606–1623; Br pp. 296–300; RS Nos. 328–329; Pr p. 930; Aum p. 38; Fl i p. 597; Dorn C p. 398; Torn p. 110; R Br pp. 45, 106; Br Sup Hnd Nos. 566–571.

Ff. 451. S 9·1×5·2, 8·3×3·8 (including the *ḥāshiya*) and 6×2·8 (the *matn* within the inner *jadwals*). *Miṣtar* of 17 lines. Verses in the *matn* as well as the *ḥāshiya*, enclosed within fine golden *jadwals*. Or. pap. Pers. *Nast.* with *Shafī‘a*. Fol. 1b mounted, fine golden '*unwān* of Ṣafawī period, top and bottom portions of margin destroyed. Cond. good.

Volume 35.

51.

DĪWĀN-E-ĀRZŪ (دیوان آرزو).

Odes of Sirāju'd-Dīn 'Alī Khān, with the *takhalluṣ Ārzū*, who was related by descent to the saints Naṣīru'd-Dīn Charāgh-e-Dehlī and Muḥammad Ghawṯ of Gwalior. He was born at Agra in 1101/1689–90 and was patronised by Rāja Ānandrām *Mukhliṣ*, Najmu'd-Dawla, and Sālār Jang. Through Sālār Jang's influence he received a monthly allowance of Rs. 330 from Shujā‘u'd-Dawla at Lucknow. He died on 23rd Rabī‘ II, 1169/26th January, 1756, at Lucknow, but was subsequently buried

at Shāhjahānābād. He was one of the most eminent authors of his age. Amongst his works are:

Commentaries:

(1) خیابان, a commentary on Sa'dī's گلستان;
(2) بهار باران, a commentary on Niẓāmī's سکندر نامه;
(3) شگوفهٔ راز, a commentary on 'Urfī's قصائد;
(4) شرح مختصر معانی, in Persian.

Poetics:

(5) موهبت عظمی, on Rhetoric (علم معانی);
(6) عطیهٔ کبری, on Rhetoric (علم بیان);
(7) سراج وهاج, on comparative estimate of Persian poets;
(8) سراج منیر, a reply to the adverse criticism made by Mullā Abu'l-Barakāt *Munīr* of the poetry of some modern Persian poets;
(9) تنبیه الغافلین, a criticism of Shaykh 'Alī *Ḥazīn's* poetry;
(10) معیار الافکار, on Persian grammar;

Lexicography:

(11) سراج اللغات, completed in 1147 A.H. In this popular dictionary the author explains the words and idioms used in the poems of شعرای متقدمین, and points out the mistakes committed in the برهان قاطع;
(12) چراغ هدایت, in this work, the words and expressions used by the شعرای متاخرین are explained;
(13) نوادر الالفاظ, a revised and corrected version of 'Abdu'l-Wāse' Hānsawī's غرایب اللغات, which gives Persian synonyms for Hindī words;

Poems:

(14) جوش و خروش, in imitation of the سوز وگداز of Mullā Naw'ī of Khabūshān;
(15) سوز وساز, a parallel to the محمود وایاز of Mullā Zulālī of Khansār;
(16) عالم آب, in imitation of the ساق نامه of Ẓuhūrī;
(17) فسانهٔ عبرت, a parallel to the قضا و قدر of Mullā Muḥammad Qulī *Salīm*;
(18) گلزار خیال, in which the festival of Holī is described;
(19) دیوان, consisting of *ghazaliyyāt, qaṣā'id, and rubā'iyyāt*;

Biography:

(20) مجمع النفایس, a biography of Persian poets, composed in 1164 A.H., and generally based on Taqī-e-Awḥadī's غرفات and Tāḥir-e-Naṣrābādī's تذکره.

The above list is taken from the قاموس الاعلام of Ḥakīm Shamsu'llāh Qādirī, Hyderabad, 1935. For *Ārzū's* life and works see *Khizāna-e-'Āmera*, Spr. p. 132; G. de Tassy's *Liter.* i, p. 69; Blochmann's *Ā'īn-e-Akbarī*, pp. 25–28; Ouseley's *Notices*, p. 180; Bk No. 399; and the abovementioned *Qāmūsu'l-A'lām.*

Begins:

بسکه نبود جز شکست توبه دیگر کار ما ✡ خنده دارد موج می دایم بر استغفار ما

Verses on fols. 1–3b and on fols. 117–120b, in two columns of diagonal lines, the interspace also being covered with lines written at right angles to the horizontal lines at the top and at bottom. These *ghazals* often consist of a few couplets only. The whole volume looks like a collection of select verses. It ends abruptly with the following couplet:

نمیزید فروغ عاریت ارباب بینش را ✡ زنور خویشتن درخانهٔ چشم است مهتابی

The MS. is not dated.

Other copies: *Ind. Libr.* Bk No. 399; IvC Nos. 295, 296.

Ff. 181. S 8·5×5·4, 6·7×3·2. LL 15. Ind. *Shik.* Or. pap. A few pages wormeaten and affected by damp. Cond. fair.

Volume 36.

MAJMŪ'A (مجموعه).

This volume contains ten treatises, seven in Persian and three in Dakhnī, as follows:

52. *Tuḥfa-e-Naṣā'eḥ* (تحفهٔ نصایح).

This long Persian poem in the *Rajaz* octameter, with the letter ر used as *rawī*, treats, in 45 sections, of various religious observances and ethical subjects, such as the Unity of God, the Articles of Faith, Ablutions, Prayers, Legal Alms, Fasting, Pil-

grimage, Reading of the Qur'ān, Contentment, Marriage, Charity, Lawful and Forbidden Food, etc. Its title appears in the body of the poem as *Tuḥfa-e-Naṣā'eḥ*: تحفهٔ نصایح نام این کردم زحق دارم رجا. The author gives his name as Yūsuf and says that he wrote the poem for the benefit of his son, Abu'l-Fatḥ by name:

✡ گوید همی یوسف گدا در وعظ سخنی چند را ✡

✡ از بهر خلف خوش لقا بوالفتح آن نور البصر ✡

He further says that his spiritual guide was Shaykh Maḥmūd (in the heading of the section called here حضرت شیخ المشایخ نصیر الدین محمود) and that the poem, comprising 786 couplets, was completed on 10th Rabī' II, 795/23rd February, 1393. As regards the *number* of couplets, our copy agrees with that of the India Office (EIO No. 1276). Other copies have a smaller number; for example, Bk No. 162 has 781; IvASB No. 592 has 785; others have 781, 775, 771, etc.

Regarding the *date* of composition, our copy agrees with the two noticed in EIO, the one in Bk and the other in IvASB. But the St. Petersburg copy has 752/1351. With reference to this, Dr. Ethé (EIO No. 1276) observes: "It is hard to say "which of the two is the correct one; if the Shaikh Naṣīr-"aldīn Maḥmūd is really identical with the great Shaikh of "the Chishtī order, Naṣīr-aldīn Maḥmūd Chirāgh of Dihli who "died 757=1356 A.D., 752 has decidedly the better chance." The same view is held by M. 'Abdu'l-Muqtadir (Bk No. 162) and M. Ivanow (IvASB No. 592). I am afraid 752 has no chance at all; because the saint, eulogised in the poem (and identified by the author of the حدایق حنفیه, Bk No. 162, and by S. Imāmu'd-Dīn Aḥmad of Nasik, in his برکات الاولیا p. 15, printed in Dehli, 1322 A.H., with the famous saint of Dehli who died in 757/1356), is spoken of as having been *dead*:

✡ او بود شیخ مقتدا او را جهانی مقتدی ✡

✡ گشتند اعمی سالکان چون رفت آن صاحب نظر ✡

Evidently, therefore, the poem must have been composed after the death of the saint, i.e., after 757/1356. The Bombay Litho-

graphed edition, the MS. copy in Asaf, the three copies in JMB, and other copies have each 795/1393, which, therefore, seems to be very probable.

M. 'Abdu'l-Muqtadir (Bk No. 162) remarks: "Not much is "known about the author of this poem; Haj. Khal., W. Pertsch, "Dr. Ethé, and others have failed to identify him. Faqīr Mu- "ḥammad, a modern Indian biographer of the Ḥanafite 'Ulamās, "in his حدایق حنفیه, alone gives a very meagre account of the "present author." The author of the برکات الاولیاء. mentioned above identifies him with Shāh Rājū Qattāl Ḥusaynī, whose name, he says, was Sayyed Yūsuf Rājā b. S. 'Alī, who was a disciple and successor of the famous saint Naṣīru'd-Dīn Muḥammad Charāgh of Dehli and who composed the تحفة النصائح, دیوان راجا, etc. The colophon of our MS. reads: تمت الکتاب بعون الملك الوهاب غفرالله تعالی (On the margin حضرت سید راجو شیخ الشیوخ شیخ ملان راجو) The copy in Asaf (vol. i, p. 408, No. 173/1) is also attributed to Shāh Rājū Qattāl Ḥusaynī, and the date of composition given therein is also 795/1393. The date of the death of S. Rājū, as given in the برکات الاولیاء. as well as in IvASB No. 285/5, is 731/1331, but the letter in No. 890 gives it as 827/1424! Beale's *Or. Biogr. Dict.* says that Rājū Qattāl wrote *Tuḥfatun-Naṣāyeḥ* and died in 806/1403.

Begins:

✡ حمدی بکویم بی عدد مر خالقی (خالق) جن و بشر ✡
✡ کرده معلق آسمان هم اختران شمس و قمر ✡

A commentary entitled هدایة الروائح by مولوی محمد بن غلام محمد is mentioned in JMB p. 375, No. 2311. Sayyed Shamsu'llāh Qadirī, in his *Urdū-e-Qadīm* (pp. 67–68, Lucknow, 1930), says that the *Tuḥfa* was composed in 795/1393 by Sayyed Yūsuf Dehlawī, a disciple of Khwāja Naṣīru'd-Dīn Charāgh of Dehli for his own son, Ṣadru'd-Dīn Abu'l-Fatḥ, and that Mullā Quṭbī, a contemporary of Sulṭān 'Abdullāh Quṭb Shāh (1035–1083 A.H./1625-26–1672-73), translated it into Dakhnī verse, in the metre and rhyme of the original, in 1045/1635–1636. For an account of the author, he refers to the خزینة الاصفیا, vol i, p. 366, and

the تذكرهٔ علمای هند, p. 256, and points out that the date of his death, as given in these books, viz., 774 A.H., is wrong, for the *Tuḥfa* was composed about 21 years later, i.e., in 795/1393.

Undated. The colophon gives the copyist's name as بن بریملك منا خان. After the poem, about two pages and a half are devoted to a few formulae for making ʻŪd-sticks and scented oils.

Other copies: *Ind. Libr.* MF p. 129, No. 11 (where no date is mentioned); JMB p. 351, Nos. 2084–2086; Asaf, vol. i, p. 408, No. 173/1; Bk No. 162; IvASB Nos. 592–94; IvS i, No. 801. Dorn C. p. 440; EIO No. 1276–77; Pr. pp. 124–25; R Br p. 122.

Lithographed in Bombay 1283/1866–67 and 1312/1894.

S 9·9×5·8, 6·3×3 or 7·5×4. No *jadwals*. LL 15. Ind. *Nast*. Or. pap. Headings in red. Marginal explanatory notes. Reticulated by worms. Cond. bad. Protected by tissue paper.

53. *Pand-Nāma yā Karīmā* (پند نامه یا کریما).

This is the world-famous *Karīma* of Saʻdī.

Begins as usual with: کریما ببخشای بر حال ما

After the poem, an Arabic tradition, and on the next page, a medical recipe and the کم صلا formula are given.

It bears no date of transcription.

Size same as that of No. 52 above, writ. sp. 7·4. LL 15. Ind. *Nast*. Or. pap. Reticulated by worms. Cond. bad.

54. *Faqr-Nāma* (فقر نامه).

A very short Persian prose treatise on *Faqr*, consisting of two pages only.

Begins: سوال اکر ترا پرسند که اول فقر چیست و آخر فقر چیست

This treatise is not dated.

Size of paper same as that of No. 52, writ. sp. 8·5×5·2, 42 lines in all. Ind. *Nast*, different from that of the two preceding MSS. Or. pap. Cond. better than that of the preceding ones.

Followed, on the next page, by a Persian ode attributed to Fayẓī and beginning with:

ما طائر قدسیم نوا را نشناسیم ✡ مرغ ملکوتیم هوا را نشناسیم

The next page contains a recipe for the preparation of ink, which is followed (on the next page) by a versified anecdote in Persian relating to Ibrāhīm-e-Adham and the Arab who was lookîng for his lost camel on the roof of the former's palace.

Begins:

شنید هستم که ابراهیم ادهم ✡ شبی بر تخت دولت خفته خورم

55. A Dakhnī poem of 14 couplets only, beginning with:

کتاهون سنوای حقیقت شناس ✡ که انسان کا چار سو هور پچاس (=تن)

and referring to خاك, دل, نفس, خدا, etc., in terms of their *abjad*-value. Neither the name of the poem nor that of the author is mentioned.

56. *Tāju'l-Ḥaqā'eq* (تاج الحقائق).

This is a prose work in Dakhnī language, dealing with the moral and spiritual discipline of man, composed by Wajīhu'd-Dīn *Wajhī*, the famous author of *Sabras* (a sufiistic prose work in the Dakhnī language recently edited by M. 'Abdu'l-Ḥaqq, Secretary, Anjuman-e-Taraqqī-e-Urdū, Aurangabad, 1932). *Wajhī* was a court poet of 'Abdu'llāh Qulī Quṭb Shāh (1035–1083/1625–26 to 1672–73). (See *Urdū-e-Qadīm*, p. 108; and also Introduction to *Sabras*, edited by 'Abdu'l-Ḥaqq). M. 'Abdu'l-Ḥaqq, in his Introduction to *Sabras* (p. 5), says that *Wajhī's* other book, *Tāju'l-haqā'eq*, treats of sufiistic and moral subjects and in several respects resembles *Sabras*.

Begins:

کلام مولانا وجیه الدین محمد اللهم صل الخ تاج الحقایق رواج الحقایق سراج الحقایق معراج الحقایق جس کتاب کو مطالع کرنی تی

Sections begin with the words اری طالب, written in red ink. The colophon gives the day, date, and month of transcription and also the name of the copyist, but not the year. It was copied by Jān Muḥammad Maḥramī (محرمی) Chishtī, on Tuesday,

the 6th of Rabī‘ I. This copyist has also copied other treatises in this volume.

Size same as of No. 52 above, writ. sp. 7×3·2. LL 15. Ind. *Naskh*. The letter ڑ is written as ر۷. Or. pap. Borders of pages repaired. Cond. fair.

57. *Risāla-e-Mir'ātu'l-Ḥaqā'eq* (رسالۂ مرآۃ الحقایق).

This is an abridged Persian translation of the *Bhagvad-Gītā*, with Muslim comments, by ‘Abdu'r-Raḥmān b. ‘Abdu'r-Rasūl ‘Abbāsī al-‘Alawī al-Chishtī. The author belongs to a family of Chishtī Shaykhs of Radawlī, Oudh ; but he lived mostly in the village of Dhanītī on the river Gomatī (Lucknow). He wrote four other books, each of which begins with the word مرآۃ, viz., (1) مرآۃ المخلوقات, a translation from the original Sanskrit dealing with the Hindu cosmogony in the form of a dialogue between Mahādewa and Pārwatī, with Muslim comments; (2) مرآۃ مداریہ, a life of Sayyed Badī‘u'd-Dīn Shāh Madār, the patron saint of Indian jugglers; (3) مرآۃ الاسرار, lives of famous Chishtī Shaykhs; and (4) مرآۃ مسعودی, a life of Sālār Mas‘ūd-e-Ghāzī. The author is said to have died in 1094/1631.

Begins:

هو الاول هو الآخر هو الظاهر هو الباطن وهو بكل شیء علیم هو الاول یعنی كنت كنزًا مخفیا

Copied by the abovementioned Jān Muḥammad on Monday, the 6th Z. Qa‘da, year not given. There is a copy in R iii, p. 1034 b.

At the end of the last page, the *Gāitrī Mantra* is stated in a manner favourable to Islām. On the back of the last page of this treatise in the right-hand corner at the top is an oval rubber stamp bearing the following name in Persian and English characters: “Sayyed Shamsu'd-Din Shah Abdullah Husayni Qadiri Shattari Khatib, Bijapuri.”

Size same as of No. 52 above, writ. sp. 7·8×3·9. LL 19. Ind. *Nast*. Cond. fair.

58. *Risāla-e-Rumūzāt* (رسالۂ رموزات).

This is a Persian treatise dealing with the *Rumūzāt* or mysteries of *Sharī‘at*, *Ṭarīqat*, *Ḥaqīqat*, and *Ma‘rifat*, and is

divided into a hundred *Rumūz* or 'mysteries'. See IvC No. 444 (3), where it is stated that "It may belong to the authorship of Dara Shikuh." It agrees with our copy at the beginning; but it contains 45 *Rumūz* only, whereas our copy contains a hundred. IvASB No. 1340 has 100 *Rumūz*. The name of the author and the date of composition are not given.

Size same as of No. 52 above, writ. sp. 8·3×4·3. LL 20-23. Ind. *Nast.* mixed with *Shik.* Edges repaired.

59. *Risāla-e-Kashfu'l-Aẕkār* (رسالۂ کشف الاذکار).

This is a short poem in the Dakhnī language dealing with the various kinds of *ẕikr*, such as جلی, خفی, سری, روحی, etc., composed by Shāh Sharīf.

Begins:

اول بسم الله بول تجکون سرانون ✡ که رحمن هے هور رحیم تیرا نانون

Some lines and hemistichs are in Persian. Towards the end of the poem the Saint Shāh Burhānu'd-Dīn of Bijapur is mentioned as living at the time:

تو آ شاه برهان کی دار اوپر ✡ که او سالکان کی جو هے راه‌بر
ایسی خاص مرشد هے او اس زمان ✡ او ختم الولی هے در آخر زمان
مقام هے او نوکا بیچاپور کن ✡ نشانی هے گنبد کے شهپور کن

A little later the author says that the original of the poem was composed in Persian by Shaykh Maḥmūd, which was rendered into Dakhnī verse by himself:

کهے شیخ محمود اول فارسی ✡ شریف صاف دکهنی کیا آرسی

The author refers to Shāh Burhānu'd-Dīn's son, Shāh Amīn, as the living saint.

حقیقت مین هادی الی حق هے جان ✡ هے ظاهر محمد امین الامان

Ends:

بحق محمد علی فاطمه ✡ شریف کا تون کر خیر سون خاتمه

This treatise also bears no date.

Size same as of No. 52 above, writ. sp. 7·3×4. LL 19. Ind. *Naskh*. Cond. fair. On the back of the first folio in the left-hand corner at the top is the abovementioned rubber stamp.

60. *Risāla-e-Hidāyatu'ṭ-Ṭarīqa* (رسالۂ هدایت الطریقه).

This is a sufiistic treatise in Persian prose in the form of question and answer compiled by the great Delhi Saint, Niẓāmu'd-Dīn Aḥmad-e-Badāyūnī (Niẓāmu'd-Dīn Awliyā). It appears that they were collected by Maḥmūd as-Sa'īd Naṣīru'l-Ḥasan al-Kawṣalī (الکوصلی), as stated at the beginning.

Begins:

الحمد لله الذی خلق السمٰوات والارض الخ قال عبد الضعیف خادم الفقرا محمود السعید نصیر الحسن الکوصلی رحمة الله علیه اعلم بان هذا السلوك هدایة الطریقه برهان الحقیقه و اسمه سلوك المصباح.....این رساله را هدایت الطریقه و برهان الحقیقت از زبان در بار کوهر نثار ملك المشایخ الحق و الشرع و الدین سلطان نظام الدین احمد بداؤنی رحمة الله علیه الغفران سوال اکر ترا پرسند روح چیست جواب بکو که کوهریست قایم بخود و جسم قایم باو

Copied by the same Jān Muḥammad on Monday, the 20th Rajab.

Size the same as of No. 52 above, writ. sp. 8·3×3·9. LL 20. Ind. *Nast.* Cond. fair.

61. *Mir'ātu'l-Muḥaqqeqīn* (مرآة المحققین).

A Persian prose treatise dealing with the knowledge of God and the Soul (در بیان معرفت نفس و علم خداشناسی) and is divided into the following seven chapters, the headings of which are more correctly given in our MS. than in IvC No. 462 (7):

(1) در بیان نفس طبعی و نفس نباتی (as in IvC دنیائی not) و نفس حیوانی و نفس انسانی

(2) ,, آفرینش موجودات

(3) ,, بیان واجب و ممکن و ممتنع

(4) ,, ,, حکمت آفرینش آدم چه بود

(5) ,, ,, مبداء بدن و معاد او

(6) در تطبیق آفاق بزرك با آفاق كوچك

(7) ,, ,, ,, وانفس

Begins: حمد بی حد حضرت ذالجلال را كه آثار قدرت او در عالم

In the colophon of IvC No. 462 (7) it is attributed to Naṣīr-u'd-Dīn-e-Ṭūsī, while in this MS. it is attributed to شیخ نجم الدین محمود به چشیری (؟ شبستری). While describing the copy in the library of the Majlis at Ṭehrān (TM No. 143), 'Y. Etessami' says: مولف معلوم نشد بعضی آنرا از شیخ شبستری دانسته اند.

Copied by the same Jān Muḥammad Maḥramī Chishtī. No date. In the right-hand corner at the bottom of the last folio is the same rubber stamp. The next two pages contain the *Gāitrī Mantra* and a short account of the legend of Karna and Arjun's winning Ḍrawpadī.

Other copies: *Ind. Libr.* MF p. 122 No. 16; IvASB No. 1345 (2); IvC Nos. 462 (7), 672 (2). *For. Libr.* TM No. 143; Lind p. 188.

Size same as of No. 52 above, writ. sp. 7·6×3·7. LL 13. Ind. *Nast.* Reticulated by worms.

Volume 37.

62. *Bahāristān* (بهارستان).

This is a short commentary on Sa'dī's *Gulistān*, by Mīr Nūru'llāh-e-Aḥrārī, whose name occurs on f. 1b. He also wrote a commentary on Rūmī's *Maṣnawī*. He flourished in the second half of XIc/XVIIc.

Begins:

منت خدایرا عز و جل كه زبان كویان (گویا) راپیشكار دل دانا ساخت

Ends:

تمت بعون الملك المنان مسمٰی به بهارستان شرح گلستان تصنیف میر نور الله دهلوی علیه رحمت و الغفران

Dated; but the date is damaged by a lacuna.

Other copies: *Ind. Libr.* IvASB No. 540; Spr pp. 550–551; IvC No. 215. *For. Libr.* EIO No. 1181.

S 9·5×5·9, 6·6×3·5. LL 17. Ind. *Nast.* Or. pap. Original text over-lined in red. Stray marginal notes. Wormeaten. Cond. fair.

Volume 38.

MAJMŪ'A-E-RASĀ'IL-E-KHWĀJA 'ABDU'LLĀH-E-ANṢĀRĪ. { مجموعهٔ رسائل خواجه عبد الله انصاری }.

A collection of sufiistic tracts ascribed to Shaykh 'Abdu'llāh-e-Anṣarī of Herāt, one of the oldest and most famous Persian mystics called Pīr-e-Anṣār (descended from the Prophet's companion Abū Ayyūb-e-Anṣarī) or Pīr-e-Hirī or Pīr-e-Herāt, b. 396/1006, d. 481/1088. For particulars of his life and works see Jāmī's *Nafaḥāt*. A long list of authoritative sources for his life is given by M. Ivanow in IvASB No. 234. See also Browne's *Lit. Hist. Pers.*, vol. ii, pp. 246, 269–270. These tracts seem to be rare except for one or two, which are somewhat common. They are not mentioned in the list of Anṣarī's works given by Ethé, Browne, or Ivanow. Several portions of *Ilāhī-nāma* and *Parda-e-ḥijāb*, as given here, are found, with slight additions, alterations, or emendations, in the treatise called *Anwāru't-Taḥqīq*, ascribed to the author and printed in Bombay in 1313/1895–96, which includes his famous *Munājāt* also. But the authenticity of several portions of the printed book, such as those in which lines of Sa'dī and Ḥāfiẓ are quoted, is open to serious objection. The following works are ascribed to him by Browne and Ethé: مناجات, منازل السائرين, انوار التحقيق, انيس المريدين and طبقات صوفيه, كتاب اسرار, زاد العارفين, الهى نامه, نصيحت و شمس المجالس. To this list Ivanow adds كنز السالكين, which is noticed in IvASB No. 1158, but it is quite different from the tract bearing the same title in this MS.

This volume contains the following tracts as stated in a note on the title-page:
(1) كتاب صد ميدان, (2) كتاب واردات, (3) رسالهٔ كنز السالكين, (4) رسالهٔ الهى, (5) پردهٔ حجاب و حقيقت ايمان, (6) رسالهٔ سوال ازدل ازجان جواب, (7) رسالهٔ قلندر نامه, and (8) رسالهٔ محبت نامه.

63. *Ṣad Maydān* (صد ميدان)

These hundred ميدان comprise the 1,000 مقام between آشنائی and دوستداری and 1,000 منزل between آگاهی and سخاوت. On f. 2b it is stated:

از آشنائی تا دوستداری هزار مقامست و از آگاهی تا بکستاخی هزار منزلست و این جمله بر صد میدان نهاد[ه] آمد و الله المستعان

The first *maydān* treats of توبه (ff. 2b. and 3, 17 lines only); the second of مروت (f. 3, 12 lines); the third of انابت (ff. 3 and 3b., 19 lines); the fourth of فتوت (ff. 3b, and 4, 14 lines); the fifth of ارادت (f. 4 and 4b., 20 lines), and so on. The ninety-ninth *maydān* deals with فنا (ff. 29 and 29b., 18 lines); the hundredth with بقا (f. 29b, 7 lines), and the hundred and first with محبت (f. 29b, 4 lines). At the end is the following remark:

تمام شد کتاب صد میدان از مصنفات ندیم حضرت باری خواجه عبد الله انصاری قدس سره

Ff. 29. S 10×5·8, 7×3·5. No *jadwals*. LL 25. Or. brownish pap. Inelegant *Naskh*. Headings of sections and the words قوله تعالی, with which verses from the Qur'ān are introduced, are written in red. Edges of pages slightly wormeaten. Cond. good.

64. *Wāridāt* (واردات).

A prose treatise beginning with:

الحمد لله رب العالمین و الصلواه علی محمد و آله اجمعین اما بعد بدانکه اول چیزیکه برسالك واجبست اعتقاد اهل حقیقت

It consists of short clauses, which at first are introduced by the word بند and later on by گفت, both of which are written in red.

Ff. 30-34b. Particulars of size, paper, etc., same as those of No. 63 above.

65. *Kanzu's-Sālikīn* (کنز السالکین).

A sufistic tract in prose and verse.

Begins, on fol. 35, with:

حمد بی حد الهی را و ثنای بی عد پادشاهی را که برداشت از دیدهٔ دلها رمد و رفع السموات بغیر عمد

On f. 36, the name of the author, the title of the tract, and its divisions are given as follows:

اما بعد چنین کوید اضعف عباد الله سایر بلاد الله المحتاج الی الله الباری عبد الله انصاری بیت: نام این کردیم کنز السالکین ۞ زانکه سالك را بود رشدی ازین، جملکی این رساله برشش باب شد حواله باب اول در مقالات عقل و عشق، باب دوم در مباحثهٔ شب و روز، باب سوم در بیان قضا و قدر، باب چهارم در عنایت رحمٰن با انسان، باب پنجم در حق درویشان مجازی و حقیقی، باب ششم در غرور جوانی

Prose passages are interspersed with odes (in which the *takhallus* used is either انصاریا or پیر انصاری), quatrains, and couplets. On ff. 51 and 52 is a fine ode in praise of Darweshes with the *radīf* of درویشانست, which probably served as a model for the famous ode of Ḥāfiẓ, ending in the same *radīf*.

Ff. 35-56b. Other particulars of size, paper, style of handwriting, etc., same as of No. 63 above.

66. *Parda-e-Ḥijāb, Ḥaqīqat-e-Īmān* (پردهٔ حجاب، حقیقت ایمان).

Another prose sufiistic tract beginning, on f. 57, with:

الحمد لله رب العالمین و الصلواه علی خیر خلقه محمد و آله اجمعین این مختصریست از مقولات قدوة المحققین زبدة العارفین مقبول حضرت باری خواجه عبد الله انصاری رحمة الله علیه بدانکه خدای تعالیٰ این جهان را محل اسرار کردانید

It consists of short rhymed prose clauses containing the author's supplications to God. Each clause begins with the word الهی, written in red ink and interspersed with lines of poetry.

Ends: الهی حجابها از راه بردار ما را بما وا مکذار برحمتك یا عزیز یا غفار

Ff. 57-67b. Particulars of size, paper, style of handwriting, etc., same as of No. 63 above. Lines generally 24 to the page.

67. *Risāla-eSu'āl az Dil az Jān Jawāb* (رسالهٔ سوال از دل از جان جواب).

This is also a small sufiistic tract beginning, on f. 68, with the following:

الحمدلله الخ چنین می کوید مولف این رساله ندیم حضرت باری تعالی خواجه عبد الله انصاری قدس سره که دل از جان پرسید که اول این کار چیست و آخراین کار چیست وثمرهٔ این کار چیست جان جواب داد که اول این کار فناست وآخراین کار بقاست

Consists of short rhymed prose clauses containing the author's supplications to God. Each clause begins with the word الهی, written in red ink.

Ff. 68-70b. Particulars of size, paper, handwriting, etc.. same as of No. 63 above. LL 22.

68. *Ilāhī-Nāma* (الٰهی نامه).

A small sufiistic tract beginning, on f. 71, as follows:

الحمد لله رب العالمین الخ ای کریمی که بخشندهٔ عطائی وای حکیمی که پوشندهٔ خطائی الخ

Consists of small short rhymed prose clauses containing the author's supplications to God. Each clause begins with the word الهی.

Ff. 71-74. Other particulars of size, handwriting, paper, etc., same as of No. 63 above.

69. *Qalandar-Nāma* (قلندر نامه).

A small sufiistic tract beginning, on f. 74, as follows:

سپاس وستایش مر خداوندی را که آفریدکار زمین وزمانست الخ

The author says that, while he was sitting in his school, a certain Qalandar, "an Alexander of the realm of contentment", clad in felt, came in, and reprimanded those proud scholars who through ignorance hurled taunts at Sufis. On hearing him, the scholars put down their books and began to listen to his speech, in which he displayed to them all his stock of learning. When his speech was over, he left them and went his way followed only by the author. On reaching a certain mountain, he suddenly cast a glance at the author, who placed his head at his feet and with tears in his eyes, entreated him to give him a

piece of advice, which was done. The substance of this advice is reported in brief in the *Qalandar-nāma*.

Ff. 74-77. Particulars of size and paper same as of No. 63 above, except the number of lines which are 24-25. Written in a bolder hand and in darker ink.

70. *Maḥabbat-Nāma* (محبت نامه).

Another sufiistic tract, which begins on f. 77, as follows:

الحمد لله على نعمايه والصلوة على خير خلقه محمد وآله قال الشيخ الامام عبد الله بن جابر الانصارى رحمة الله عليه انچه عبارت واشارت است از تفرقه و حكايتست و انچ جمع است از ورای نطق وسمع است

It is divided into the following twenty-eight sections or short paragraphs (*bābs*): محبت, شوق, طلب, بكا, ذكر, عقاب, مساهرت, شكر, غيرت, وفا, عشق, محنت, انبساط, انس, قرب, تجريد, جنون, مريد و مراد, طامات, فقر, فى الجمع التفرقه, فى قولهم اناانت, مشاهده, تجلى, طوالع, وجد, غليان and توحيد.

Ends:

مانندهٔ منصور انا الحق كويان ✡ در هر كنجى هزار سر بر سر دار

At the end, there are three small oval illegible seals, below which is a memorandum note saying that the volume consists of 220 pages and belongs to Khwāja Ḥusāmu'd-Dīn-e-Gīlānī.

Ff. 77-78. Size and other particulars generally the same as of No. 63 above. LL 25 to the page, written in a bolder hand and in darker ink.

Volume 39.

71.

ZĀDU'L-MUSĀFIRĪN (زاد المسافرين).

This is another copy of Sayyed Ḥusaynī's sufiistic *maṣnawī*. For a life of the author etc., see Vol. 20 above, where references to other copies also are given. This copy begins on f. 1b. as follows:

ای اول تو ورای اول ✡ حيران تو انبيای مرسل

ای برتر از آنچه بر تر آمد ✡ هم نور تو با تو در خور آمد
ای برتر از آن همه که گفتند ✡ آنانکه پدید یا نهفتند

The printed Nawalkishore edition omits the first five couplets of this copy. The MS. ends on fol. 54 with the following couplet (also omitted in the Nawalkishore printed edition):

در هفصد وبیست ونه زهجرت ✡ کشت آخراین کتاب قسمت

Here also the date of completion is 729/1328–29.
On f. 54b is the colophon, which runs as follows:

تمت تمام شد کتاب زاد المسافرین بتاریخ دهم شهرذی القعده سنه ۱۰۸۲ فقیر حقیر ضعیف عصمت الله کشمی غفر الله ذنوبه

This is followed by a couple of verses and a medical recipe. It was copied by 'Iṣmatu'llāh کشمی on 10th Z. Qa'da, 1082/18th Febr., 1672.

Ff. 54. S 8·3×5, 5·8×3. LL 13. Fine bold *Nast*. Or. pap. Somewhat wormeaten. Cond. fair.

Volume 40.

SHARḤ-E-KUBRĀ (شرح کبریٰ).

This volume contains two rare Persian commentaries, one by Mullā 'Iṣām and the other by Abu'l-Baqā, on the famous textbook of logic called the *Kubrā* by Sayyed Sharīf of Jurjān, a theologian and philosopher, who was born, 740/1339, near Astarābād. Sayyed Sharīf studied in Cairo and, returning to Persia, attached himself to the court of Shāh Shujā' at Shīrāz. When Tīmur took the city in 789/1387, he was transported to Samarqand, where he spent his time in teaching and in literary disputations with the famous theologian Sa'du'd-Dīn-e-Taftāzānī (d. 791/1388). He returned to Shīrāz and died in 816/1413, after having written a number of philosophical, legal, and astronomical works (see *Encyc. of Islām*).

72. *Sharḥ-e-Kubrā az ʻIṣām* (شرح کبریٰ از عصام).

The first of the above commentaries is by Ibrāhīm b. Muḥammad ʻArab Shāh of Isfarāyan, better known as عصام الدین (f. 3b) or ملا عصام.

Begins (f. 3b): حمد مصور صور [مقدور] قدر ملك وبشر نیست

It is noticed in *Kashf. Zun.*, where it is stated that Mīr Abu'l-Fatḥ wrote glosses (حاشیه) in Persian on this commentary. On f. 2 are found the titles of the two commentaries under notice and an unintelligible round seal. On f. 2b. there is a memorandum note, which says that it was purchased by Muḥammad Najmu'd-Dīn at Hyderabad for one rupee on 5th Muḥarram, 1151/14th April, 1738. Below this note, there is an oval seal of the same Muḥammad Najmu'd-Dīn-e-Qādirī.

On f. 3 are three seals, the one in the left-hand top corner is the same as mentionedzabove, the one below it is indistinct, and the third, a small square one, in the middle at the top, bears the legend *Ikhlās*. The whole of this page is scribbled over with memoranda, four of which contain the title of the commentary.

There is a copy of this commentary in MUA, p. 3, No. 1/160.

Ff. 40. S 7·3×4·9, 5×2·9 to 3·4. No *jadwals*. LL 23-25. Small *Nast.* inclining to *Naskh*. Or. brownish pap. Cond. good.

73. *Sharḥ-e-Kubrā az Abu'l-Baqā* (شرح کبریٰ از ابو البقا).

This is the second of the abovementioned commentaries. It is by Mīr Abu'l-Baqā b. ʻAbdu'l-Baqī al-Ḥusaynī, who dedicated it to the Emperor Humāyūn. It is also noticed in *Kashf. Ẓun.*

Begins with: عنوان صحیفهٔ همایون حمد وسپاس حکیمی را شاید

Rieu p. 448 mentions a commentary on the *Kubrā* with the remark "contains neither title nor author's name". It is no doubt Abu'l-Baqā's commentary, for the words with which that MS. opens, namely,

قو تیست قوت در اصطلاح (آن) چیزیست که مبدء تاثیر (تاثر here) شود در غیر are found here on f. 42, line 17.

On f. 41 the same oval seal of Muḥammad Najmu'd-Dīn-e-Qādirī has been repeated on the left-hand corner at the top. The whole of this page is covered with memoranda three of which contain the title of the commentary. On the last page there are a few verses of Jāmī and Nasīmī of Andujān, a versified rule for finding the mansion of the moon on a particular day, and a few Persian verses about the measurements of طسو, حبه, دره, etc., written by Minhāju'd-Dīn b. Mawlānā-Zāda, who wrote them on 13th Jumāda II, 976/3rd December, 1568. From this it is clear that the transcription of the MS. must have been done before this date. It is no doubt of Xc/XVIc.

S 7·3×4·9, 5×3·2. No *jadwals*. LL 21. Small *Nast*. As a rule letters have not been marked with dots. Original text overlined in red. Or. brownish pap. Cond. good.

Volume 41.

74.

ḤUSN O DIL (حسن و دل).

An extremely rare and valuable *autograph* copy of the *maṣnawī* entitled *Ḥusn o Dil* by Muḥammad Dā'ūd *Amlaḥī*, completed on Sunday, 26th Sha'bān, 1054/18th Oct., 1644. The title is mentioned on f. 77b:

یکی زان نتایج بود این کتاب ✡ که حسن ودلش نام شد از صواب

The name and the *takhallus* of the author are mentioned in the colophon (f. 79) as محمد داود املحی. The *takhallus Amlaḥī* (wrongly printed as ایلچی in my article in JBBRAS vol. iv, 1928, and copied as such by M. 'Abdu'l-Ḥaqq in his Introduction (p. 10) to his edition of *Sabras*, Aurangabad, 1932) has also been mentioned on f. 8b, line 13:

به بخشای بر املحی بی حساب ✡ بروز حساب گناه و ثواب

It is repeated on f. 11, line 5:

ولی املحی با پریشان دلی ✡ سری پر زسودای بی حاصلی

and again on f. 72, line 2:

بیا املحی عاشق پیشه کن ✡ ز افسانه اش خالی اندیشه کن

One night, the poet tells us, he felt an ardent desire for می and معشوق. These in symbolical language stand for Divine Love and God respectively, as he himself says:

مَیَم عشق ومعشوق من ذو الجلال

He felt impelled to listen to a love story and to reproduce it in his own verse:

بافسانهٔ عشق جانم کشید ✡ که بنیوشم وباز گویم جدید

Although there is many a versified love story told by several subtle poets, which deals with several aspects of love, yet, as he puts it, *Amlaḥī* is going to narrate a very wonderful tale in a novel style, free from all conventionalities:

بسی هست منظوم افسانها ✡ بلطف عبارت چو در دانها
زهر نکته سنجی در اطوار عشق ✡ بطرزی که بنماید آثار عشق
ولی املحی با پریشان دلی ✡ سری پر ز سودای بی حاصلی
بری از تکلف بطرز غریب ✡ ادا میکند قصهٔ بس عجیب

Then follows the story of دل, a prince of the West, son of عقل, and ruler of the realm of بدن, and حسن, a princess of the East and daughter of عشق, who lives in the city of دیدار. Hearing of each other's beauty and happening to see each other's likeness, they fall in love one with the other. Negotiations, exchange of love-letters, meetings of the lovers, their trials, separation, and ultimate union by marraiage follow each other in rapid succession. This is a very elaborate allegory of the human soul exerting itself in search of spiritual beauty. Although the author does not indicate his source, it is evidently no other than the Persian poem *Dastūr-e-'Ushshāq* by Yaḥyā b. Sībak *Fattāḥī* d. 852/1448 (which enjoys an honourable position in Persian, Turkish, European, and Indian literatures), or its prose abridgement called *Ḥusn o Dil*. The latter was translated twice into English by

A. Browne Dublin (1801), and by W. Price (1821), and in German by R. Dvorak (1889). Adaptations in Turkish prose by *Lāme'ī* (d. 1531) and *Āhī* (d. 1517), in Turkish poetry by *Wālī* and *Ṣidqī*, and in Persian prose by *Bedil* in India (1095/1684) are mentioned in the introduction to Greenshield's edition of the *Dastūr-e-'Ushshāq* (1926). A Dakhnī prose version entitled *Sabras* was made by *Wajhī* at the desire of 'Abdu'llāh Quṭb Shāh (reigned from 1035 to 1083/1625-26 to 1672-73). The latter was edited recently (1932) by Mawlawī 'Abdu'l-Ḥaqq, Secretary, Anjuman-e-Taraqqī-e-Urdū, Aurangabad. In the time of *Wajhī*, but earlier than *Bedil*, our author, Muḥmmad Dā'ūd *Amlaḥī*, produced this versified Persian version.

Unfortunately the first two folios of our MS. are wanting. It opens (f. 3) with the following couplet:

تن خاك زو كشت آدم بجان ✡ بالحمد لله كشوده زبان

It belongs evidently to the *ḥamd*-portion of the poem; for on f. 5 is the *na't* of the Prophet, and on ff. 6–8b, the praise of the four Companions of the Prophet and of the Imāms, Ḥasan and Ḥusayn. The actual story begins on f. 11 and runs on to f. 72b, where it ends with the following lines:

بكو حمد لله كه اين كفت و كو ✡ بسرحد اتمام آورد رو
دل و حسن كشتند از عشق شاد ✡ كرفتند از هم كمال مراد
نتايج از ايشان بسى حاصلست ✡ شناسد كسى كو بحق واصلست
يكى زان نتايج بود اين كتاب ✡ كه حسن و دلش نام شد از صواب

Immediately after this comes the following passage, in which the date of completion of the poem (1054/1644) is given:

زهجر نبئى زكى در شمار ✡ كذشته هزارست و پنجاه و چار
كه تركيب اين نظم ترتيب ديد ✡ نكو داستانى باخر رسيد

This is followed by a short section headed مناجات در طلب مغفرت, which ends on f. 79, with the following lines:

قلم رفته رفته باینجا رسید ✡ ز سر کشتکیهای خود آرمید
درود نبی کشت ختم کلام ✡ علیه الصلواه علیه السلام

After this the colophon runs a follows:

بتاریخ ۲۶ شعبان المعظم سنه ۱۰۵٤ از قلم شکسته رقم ناظم این کتاب که عروسیست در مشکین نقاب یوم الاحد زیور تحریر یافت العبد محمد داود املحی غفر الله ذنبه تم بالخیر والسعاده

Dated 26th Sha'bān, 1054/18th Oct., 1644.

Ff. 79. S 7·4×4·3, 4·6×2·5. No *jadwals*. LL 15. Ind. *Nast.*, with a touch of *Shik.* Or. brownish pap. Edges repaired. Ink sticky. Wormeaten and affected by damp. Headings of sections are written in red, which has imparted a reddish tinge to those parts of the opposite page which press against them. Cond. not good.

Volume 42.

75.

MAJMŪ'A-E-JA'FARĪ (مجموعهٔ جعفری).

A biographical account of Nawwāb Mirzā Mahdī 'Alī Khān Bahādur Ḥishmat Jang-e-Khorāsānī, a Persian nobleman belonging to an ancient and respectable family of Khorāsān. He was born on 23rd Rābī' I, 1168/7th January, 1755. His father, Mirzā Muḥammad Ṣādiq Khān, was Ḥakīm Bāshy to the Persian court after the murder of Nādir Shāh. He was sent to Turkey as Persian Ambassador by Shāh Rukh Mirzā, grandson of Nādir Shāh. After visiting the holy places in Arabia and being invited by

نواب ذوالفقار الدوله معین الملك نجف علی خان بهادر غالب جنگ

he came to India, landed at Surat in 1193/1779, went to Shahjahanabad in 1195/1781, and proceeded, on the death of the Nawwāb, to Azimabad in 1198/1783-84, where he entered the service of the East India Company. He was appointed to a post in the Customs and Revenue Department at Ghazipur, and became a friend of J. Duncan, then Collector of Benares, who later, on becoming Governor of Bombay, called him to Bombay and sent

him on a political mission to the court of the Persian Monarch, Fatḥ ʻAlī Shāh Qājār. He rendered valuable services to the British East India Company, especially when the British were trying to expel the French from Egypt and the East. In appreciation of them he received from the Marquis of Wellesley a pension, and died on 17th Rabīʻ II, 1219/5th July, 1804. The author of the *Majmūʻa* is the Mirzā's grandson, Mirzā Muḥammad Jaʻfar, son of Mirzā Muḥammad Khān, better known as Muḥammad Jān (p. 1), who has called the book مجموعهٔ جعفری, after his own name (p. 2). It is divided into ten chapters as follows :

فصل اول در احوال خاندان نواب مرزا مهدی علیخان بهادر حشمت جنك

و وقوع قتل نادرشاه و واقعات بعد ازآن

" دوم " " نواب مهدی علی خان

" سوم " ورود نواب معظم الیه به بندر سورت و روانه شدن از آنجا بشاهجهانآباد عزیمت عظیم‌آباد و منصب یافتن از سرکار کمپنی بهادر

" چهارم " ورود نواب معظم الیه به بندر معمورهٔ بمبئی و سند وکالت مختار کاری کوتی تجارت و امارت ابوشهر یافتن

" پنجم " روانکی نواب محتشم الیه بدار الخلافهٔ طهران و باریافتن در دربار پادشاهی و عرض مطالب و حصول مآرب کما هی و رخصت یافتن

" ششم " ورود بمعمورهٔ بمبئی و رسیدن بخدمت نواب کورنر بهادر و روانکی ببندر جده وسند وکالت امور لشکر وجنك با فرانسیسان ومغلوب نمودن ایشان را

" هفتم " روانکی به بمبئی و استعفا خواستن و تتمیم ذکر آنچه مناسب مینمود و فقراتی چند از منتخبات کتاب دبستان المذاهب

فصل هشتم در ارتحال نواب غفران مآب و باقی ماندن دو اولاد ذکور از آنجناب و ذکر مجمعی از احوال ایشان و ماینا سب ذلك من مقالات الحکما و نصایح الادبا

„ نهم „ علامات داله بر اخلاق که تعبیر ازآن بعلم قیافه و فراست کنند

„ دهم „ نصایح لقمان حکیم وغیره نصایح حکما به کسری بادشاه عجم و ختم کتاب

Begins : سپاس و ستایش مالك الملکی را رواست که بحکمت بالغه

Eight folios inserted between fol. 141 and fol. 154 are written in a different hand. They contain counsels given by Luqmān and other philosophers to Kisrā (Nawsherwān) of Persia. At the end a sheet is attached, which contains a list of the rulers of Persia up to the accession of Nāṣiru'd-Dīn.

Pp. 157. S 8·2×6·3, 5·8 to 6×4·3. No *jadwals*. LL 12-14. Fine Persian *Nast.* mixed with *Shik.* Strong European bluish paper with watermarked lines. Cond. good.

Volume 43.

76. *Makhzan-e-Shu'arā* (مخزن شعراء).

A valuable *autograph* copy of an unpublished *Tazkira* ("Memoirs") of *Rekhta* (early Urdū) poets of Gujarāt, written in Persian by Qāẓī Nūru'd-Dīn Ḥusayn b. Qāẓī Sayyed Aḥmad Ḥusayn Raẓawī Shīrāzī *Fā'eq* of Broach and completed in 1268/1851-52. It opens with a Persian prose preface written in an ornate style (headed by a caption in red ink, viz., فروغ بخشی نقش طرازی این سفینه, by the author's friend, Mīr Kamālu'd-Dīn Ḥusayn *Kāmil*, noticed in the *Tazkira* below, f. 51b), which begins as follows :

در گلشن حمد تو بیان نیست مرا

In this preface the writer *Kāmil* bestows high praise on the

Tazkira and on the author's learning, style, and good taste in making the selection. This is followed by the author's introduction (*dībācha*), which begins on f. 7 with the following words:

اولیٰ ترین سخنی که بلغای بلاغت بیان سخنوری

The author says that he wrote the memoirs at the desire of two friends of his, viz., Mīr 'Abbās 'Alī *Shawq* and Mīr Ḥaydar Ṣāheb *Mā'il*, and named it *Makhzan-e-Shu'arā* (f. 8b). It contains very brief notices of 109 poets, including the poetess, *Ḥijāb* (f. 22b), who wrote poetry in *Rekhta* or old Urdū. These notices are followed by brief extracts from the works of the poets. The notices are arranged in the alphabetical order of the *takhallus*. This latter is written in red ink. The following poets have been noticed:

1	احسن، محمد حسین	f. 9.
2	احسان، محمد احسان عرف پیاری میان	f. 10b.
3	احمد، سید احمد، احمدابادی	f. do.
4	ایضاً، میر احمد الله چهوٹی صاحب	f. 11.
5	ایضاً، سید احمد میان	f. 11b.
6	اخلاص، عبدالرحمن خان عرف سیدو میان	f. 12.
7	احقر، پدر ارشاد علی شاه اضعف	f. 13.
8	اختر، احمد علی حیدرآبادی	f. do.
9	اخگر، رضی الدین پسر منشی عبدالحکیم کمتر	f. 14.
10	اظهر،	f. 14b.
11	اضعف، ارشاد علی شاه سورتی	f. do.
12	افروز، مولوی محمد صاحب	f. 15.
13	امیر، سید میر علی	f. do.
14	انجم، سید احمد علی	f. 17b.
15	اسحق، محمد اسحق سورتی	f. 18.
16	باقی، میر باقی علی بخاری ابن شاه عالم احمدابادی	f. 18b.
17	باقی، احمدابادی	f. do.
18	بخشش، شیخ احمد بخشو میان	f. do.
19	بریان،	f. 20.
20	بلیغ، غلام قادر	f. do.
21	بهادر، شیخ بهادر	f. 20b.
22	ایضاً، ,, ,, عرف شیخو میان	f. do.
23	بیتاب، بدر الدین	f. do.
24	بیهوش، میر رمضان علی	f. 21.
25	تجرد، عبد الله شاه سورتی	f. do.
26	تبسم، عبد الکریم سورتی	f. 21b.
27	ثناء، شیخ ثناء الله	f. do.
28	جولان، شیخ غلام شاه	f. 22,
29	جوش، سید عبد الرحیم	f. 22b.
30	حامد، شیخ حامد	f. do.
31	حجاب، محبوبهٔ کشمیری	f. do.

32 حزین، غلام حسین f. 23.
33 حسن، سید حسن f. 23b.
34 خلیق، غلام احمد f. do.
35 خوشتر، سید برهان الدین f. 24.
36 ایضاً، قادر میان f. do.
37 ایضاً، از قوم بواهر سورت f. 24b.
38 دلکش، حافظ داؤد f. 25.
39 دلیر، سید ابراهیم f. 25b.
40 درویش، سید درویش علی f. do.
41 ذاکر، سید محمود f. do.
42 رحمت، رحمت الله f. 26.
43 رسوا، میر عبد الله بیگ f. 26b.
44 رفعت، سید رفعت الله سورتی f. do.
45 رکهو، f. do.
46 زیرك، سید علوی f. 27.
47 سلیمی، f. do.
48 سمجهو، غلام محمد سمجو سورتی f. 27b.
49 شایق، میر غیاث الدین سورتی f. 37b.
50 شرر، مرزا غلام علی f. 39b.
51 شرفو، f. do.
52 شعله، حسن یاور f. do.
53 شوق، میر عباس علی f. 40.
54 شیدا، خواجه سعید f. 42.
55 شمس، حکیم شمس الدین f. 43.
56 صاحب، نواب حامد بیگ f. do.
57 صوفی، f. 43b.
58 ضاحك، مرزا احید الدین بیگ f. do.
59 طالب، مرزا محمود بیگ f. 44.
60 ایضاً، شیخ علی f. do.
61 ظفر، سید مظفر حسین بخاری f. do.
62 عابد، غلام زین العابدین f. 44b.
63 عباس، سید عباس علی f. 44b.
64 علی، شیخ علی مهری f. 45.
65 عزلت، سید عبد الولی f. do.
66 عرفی، غلام وجیه الدین f. 45b.
67 علوی، غلام جیلانی f. 46.
68 غالب، سید حاجی میان f. 47.
69 غمگین، منشی فریدبخش f. do.
70 غنی، خواجه ابراهیم f. do.
71 فاضل، شیخ فاضل دوسو میان f. 47b.
72 فایق، The author f. do.
73 فدا، سید حسین f. 49.
74 فرحت، ابن نواب ابراهیم یاقوت خان f. do.
75 ایضاً، سورتی f. do.
76 فضل، شیخ فضل f. 49b.
77 فقیه، باپو f. do.
78 فهیم، ملك سردار f. do.
79 قطب، ملا قطب الدین سورتی f. 50.
80 قطبی، جمال الدین حسین خان f. do.
81 کاظم، محمد کاظم f. 51.
82 کامل، سید منصور f. do.
83 ایضاً، میر کمال الدین حسین رضوی f. 51b.
84 کریم، نواب عبد الکریم یاقوت خان والی سچین f. 54b.
85 کمتر، منشی عبد الحکیم f. do.
86 لطف، منشی لطف الله f. do.
87 لطیف، میر شمس الدین f. 55.
88 مائل، سید حیدر f. do.
89 مجروح، میر فیاض الدین f. 56.
90 مخلص، سید غلام محی الدین f. do.
91 محب، نواب محمد ابراهیم خان مبارز الدوله f. 56b.
92 مسیح، میر ذوالفقار علی f. do.

102	نجف، خان آقا	f. 62b.	93	مرهون، مرزا عبد الله	f. 57.
103	ایضاً، محمد شفیع	f. do.	94	مشتاق، محمد حسین	f. do.
104	نصیری، نواب امین الدین حسین خان از بڑوده	f. 63.	95	ایضاً، شیخ نجم الدین میان بابا	f. do.
105	وحشت، میر نظام الدین	f. do.	96	ملا، فخر الدین سورتی	f. 59.
106	وحید، شیخ وحید الدین	f. 63b.	97	مفتون، امیر صاحب	f. do.
107	ولی، محمد ولی احمد آبادی	f.	98	منیر، غلام محمد	f. 60.
108	همرنگ، میر عزیز الله	f. 66b.	99	منظور، شیخ محمد	f. 61b.
109	یعقوب، یعقوب علیخان	f. do.	100	نادان، شیخ عبادت حسین	f. 62.
			101	نادر، میر امان الله سورتی	f. 62.

Walī (No. 107) is the famous poet of the Deccan, who is generally regarded as the father of Urdū poetry and about whose birth-place there is a difference of opinion amongst scholars. Here it is stated that he was born and buried at Ahmedabad. It is further stated (in a different hand) that he died at Ahmed-abad in the earlier part of the reign of Muḥammad Shāh and that his grave is located between the shrine of Mūsā Sohāg and Shāhī Bāgh. The author adds that Mīr Taqī *Mīr* was wrong in supposing in his *Taẕkira* that Walī belonged to Aurangabad.

The date of completion of the *Taẕkira* is given in the chrono-grammatic title *Makhzan-e-Shu'arā* (1268/1851-52); but this copy was finished on Friday, 16th *Shawwāl*, 1270/July, 1854 (according to Pillai, the 16th Shawwāl was a Wednesday,) at Broach. The colophon adds (f. 68b) کاتب و مولف و مالک هذا یکی است, from which it is clear that this is an *autograph* copy written by the author himself.

On completion, the *Taẕkira* was sent to Mirzā Asadu'llāh Khān *Ghālib*, the famous poet of Delhi, whose reply to the author is copied on the margin of the last page (f. 68b). It runs as follows:

مخدوم مکرم حضرت قاضی محمد نور الدین حسین خان بہادر کی خدمت مین
عرض ہے که برخوردار مرزا شہاب الدین خان بہادر نے یه اجزا مجکو دیئے،
نظم سے مین نے بالکل قطع نظر کی، کامل صاحب کی نثر جو آغاز مین ہے

اسکو بھی نہین دیکھا صرف آپکی نثر کو دیکھا اور اسکو موافق حکم آپکے بعض جا درست کردیا، بعض موقع پر منشاء اصلاح بھی لکھدیا ھے مجکو یہ پایہ نہین کہ آپکی نثر مین دخل کرون، بفحوای الامر فوق الادب حکم بجا لایا ھون مرحبا آفرین بخدا خوب نثر لکھی ھے، اللہ سبحانہ آپکو مدارج اعلیٰ کو پہنچاوے اور سلامت رکھے، مرقوم دوشنبہ جولائی سنہ ۱۸۶۲ عیسوی،

خوشنودی احباب کا طالب
غالب

This *Taẕkira* was published in 1933 by the Anjuman-e-Taraqqī-e-Urdū, Aurangabad (Deccan), and edited by the Hon. Secretary, Mawlawī 'Abdu'l-Ḥaqq. This edition was prepared (*vide* p. 8 of the Introduction) from two MSS., one of which is this very MS. and the other belonged to the grandson and namesake of the author, Qāẓī Nūru'd-Dīn Ḥusayn of Broach.

77. *Mir'ātu'l-Ḥusn* (مرآة الحسن).

The above *Taẕkira* is followed by a Persian *maṣnawī* entitled, *Mir'ātu'l-Ḥusn*, by Qāẓī Niẓāmu'd-Dīn Khān *Fā'eq*. The poem begins (f. 69) with:

زبسم الله خوش ابرو هر کتاب است ✡ که موج آبروی هر خطاب است

It is a poetical description of the various parts of the ideal beloved's body from head to foot (سراپا) and ends on f. 84 with the following verse, which contains the *takhalluṣ* of the author:

مرا در عشق فایق از همه کن ✡ وصال من بحسن خاتمه کن

This *maṣnawī* was copied by the author and copyist of the *Taẕkira* on 21st Shawwāl, 1270/17th July, 1854, at Broach. This *Fā'eq* is noticed on ff. 84b and 85 here, and also in the *Khātima* of the famous history of Gujarat, *Mir'āt-e-Aḥmadī*, from which a suitable extract is given in the *Taẕkira*.

In 1151/1738-39, he was appointed Qāẓī of Ahmedabad. He died in 1165/1751-52.

78. *Sarāpā-e-Mehrī* (سراپای مهری).

The abovementioned *maṣnawī*, *Mir'ātu'l-Ḥusn*, is followed by another Persian *maṣnawī*, dealing with the same subject (سراپا) by the poetess *Mehrī*. It begins on f. 87 as follows:

ای بت چابك شیرین حرکات ✡ جلوهٔ ناز تو چون آب حیات

and ends on f. 92 with the following verses, which contain the *takhallus* of the poetess:

روز و شب مهری بی تاب و توان ✡ کرده نام خوش تو ورد زبان
آدم همچو پری حورا (هکذا) ✡ که بدنیات فرستاده ترا

This poem also was copied by the author and copyist of the *Taẓkira* on 22nd Shawwāl, 1270/18th July, 1854. After the colophon, he gives a short account of the poetess, in which he says that she was a Persian beauty brought up and patronized by Nūr Jahān, the queen of Jahāngīr. She was afterwards married to her admirer, Ḥakīm Khwāja Maḥram 'Alī (f. 92).

A copy of this poem, entitled *Sarāpā-e-Mehrī*, is noticed by Pertsch in his Berlin catalogue, No. 674,9.

Ff. 92. S 10·6×6·5, 7·9×4·1. LL. 13. Ruled red border lines. Thin but strong Europ. pap. Ind. *Nast.* Ink is eating into the paper. The matter on the margins seems to have been added later. Cond. good.

Volume 44.

MAJMŪ'A (مجموعه).

This volume contains the following four treatises:

79. "*Risāla-e-Su'āl wa Jawāb-e-'Aṭṭār.*" ("رسالهٔ سوال و جواب عطار").

Though the title of this small poem (ff. 1b-25b) gives verisimilitude to its being an independent poem of 'Aṭṭār, yet

it is *impossible* to believe that it was composed by the great Sufi poet. It is nothing more than a portion of the *Maẓharu'l-'Ajā'ib*, the question of the authorship of which has been discussed above in Vol. 24, where it is pointed out that that book also has been wrongly attributed to 'Aṭṭār.
Begins (f. 1b):

یکی بری (پیری) مرا آواز می داد ✡ که ای عطار از دست تو فریاد

This passage is found on f. 149b of the *Maẓhar* (Vol. 24 above). It is stated that a certain Pīr asked 'Aṭṭār a number of questions (about 30), which he answered. The couplet No. 13, on f. 2b, in this manuscript, which refers to this matter, is incorrect and prosodically defective:

چو کرد این پس سوال آن پیر از من ✡ فرو بردم سر اندر جیب پیرهن

In the *Maẓhar* (f. 150) it reads as follows:

چو کرد او سی سوال از من بصبحی ✡ فرو رفتم بخود بر مثل قطبی

The sequence of lines here is not the same as in the *Maẓhar*, where, moreover, couplets often present slight textual alterations.

A former owner of the MS. has written in pencil the following remark on the margin at the commencement of the poem:

این رساله از روی اعتقاد رافض موافقت دارد و نسبتش بشیخ عطار محض افترا است بلکه خواندنش خو[د] گناهست بسیار غلو دارد معاذ الله من عقاید الروافض

Another remark also written in pencil by the same writer is found on the margin of f. 8b., against the couplet:

که لعنت بر ابوبکر و عمر باد ✡ که بر آل نبی کردند بیداد

این شعر الحاق از مرد رافضی است گویا برذات حضرت عطارره افترا بسته است معاذ الله منها کجا عطار و کجا این گفتار

Ff. 25. S 6·3×3·6, 4·1×2·3. Pages of different sizes all repaired. LL 14-16. *Naskh*. Or. pap. Cond. good.

80. *Asrāru'l-Waḥy* (اسرار الوحی).

This Arabic tract begins on f. 27b as follows:

قال الشیخ الامام الاجل الزاهد ابو محمد علی البلخی فیما قرات

After the *asnād*, it is said that, as reported by 'Alī, the Prophet asked God, the Almighty, "What act was the most excellent (ای الاعمال افضل)?" He received a rather lengthy reply, which is reported here, each part of it being introduced by the words یا احمد, written in gold.

The colophon (f. 36b) gives the title mentioned above, the name of the copyist, Shaykh Maḥmūd, and the date, end of Ṣafar, 859/Febr., 1455. F. 26 is blank; on f. 27 is an oblong octagonal seal of Muḥammad Quṭbu'd-Dīn al-Ḥusaynī.

Ff. 27-36b. Size of page same as of the above MS.; writ. sp. 4·4×1·7 within golden *jadwals*. LL 11. Very beautiful Persian *Nast*. Or. thick brownish pap., slightly *zarafshān*, mounted. In spite of age, condition good.

81. *Lawāme'* (لوامع).

An incomplete copy of *Jāmī's* extensive commentary on the famous *Qaṣīda-e-Khamriyya* of Ibnu'l-Fāriḍ (d. 632/1235) ending in *mīm*. *Jāmī* himself describes it as follows:

شرح الفاظ و عبارات و کشف رموز و اشارات قصیدهٔ میمیهٔ خمریهٔ فارضیه

It was composed in 875/1470, as expressed by the last words, شهر صفر, of the concluding line (f. 73). Nearly the first half of the book, containing introductory matter, is missing.

Begins abruptly (f. 42) as follows:

بیکانکان و دور ماند و از نظر نامحرمان مستور [رباعی] دی شانه زد آن ماه غم کیسو را

which agrees with line 17, p. 128, of the edition printed in Constantinople, 1309/1891-92. The Arabic couplets of Ibnu'l-Fāriḍ are copied in red ink.

Dated 974/1566-67.

Other copies: *Ind. Libr.* MUA p. 17, No. 97; Bk No. 181 (7); IvASB No. 612 (30). *For. Libr.* EIO Nos. 1357 (16), 1358 (1); EB Nos. 894 (12) and 895 (6); Pert p. 282; R p. 808, 828.

Ff. 42-72. Folios 37-41 and 50 blank. Size of page same as of MS. No. 79 above; writ. sp. 4×1·7· LL 16-18. No *jadwals*. Or. pap. Inelegant *Nast.* with a *Naskhī* twist. Pages repaired. Cond. good.

82. *Sharḥ-e-Yak Bayt-e-Ḥāfiẓ* (شرح يك بيت حافظ).

A full explanatory note on the following couplet of Ḥāfiẓ:

پير ما كفت خطا بر قلم صنع نرفت ✡ آفرين بر نظر پاك خطا پوشش باد

Begins on f. 73b:

بسم الله....لك الحمد اللهم ملهم الصواب الخ چند كلمه در تبين معنى يك بيت از اشعار لسان الوقت حافظ شيرازى

It is unfortunately incomplete and abruptly breaks off with the following words on f. 75:

ليكن چنانچه اشارت بآن رفت مشتمل بر حكم دقيقهٔ مصالح

Ff. 73b-75. Size of page same as of MS. No. 79 above; writ. sp. 4×1·7. LL 16. Or. pap. *Nast.* No *jadwals*. Pages repaired. Cond. good.

Volume 45.

83.

ASMĀRU'L-ASRĀR (اسمار الاسرار).

These *Asmār* or 'Night Discourses' contain *Asrār*, that is, Mystical Interpretations of the Quranic verses and Traditions, by the greatest Muslim saint of the Deccan, Khwāja Banda Nawāz Ṣadru'd-Dīn Abu'l-Fatḥ Sayyed Muḥammad-e-Ḥusaynī, better known as *Gèsū-Darāz* ("having long locks"). He was born in Delhi on 4th Rajab, 720/10th August, 1320, (though the date usually given is 721/1321), where he became the most famous disciple and *khalīfa* of the Delhi saint Naṣīru'd-Dīn Maḥmūd Charāgh (d. 18th Ramaẓān, 757/14th September, 1356). On the death of the latter he went to Gujarat,

where he stayed for a long time with Khwāja Ruknu'd-Dīn *Kān-e-Shakar* ("sugar mine"), came to the Deccan, settled at Gulbargah in 815/1412-13, was highly respected by the Bahmanī *Sulṭāns*, Ferozshāh and Aḥmadshāh, and died on 16th Z. Qa'da, 825/1st November, 1422, aged 105 lunar years. He was buried in a magnificent mausoleum at Gulbargah. He wrote a number of books, of which the most famous are خاتمه, جوامع الكلم, استقامة الشريعه بطريق الحقيقه, وجود العاشقين and اسمار الاسرار. See Ferishta, vol. i, and the *Akhbāru'l-Akhyār*. M. Ivanow (No. 1219, 3) says that the *Asmār* is divided into 115 *samars*. It is true that some MSS. do give this number, but in view of the remarks made by the author at the beginning of the book that it contains as many *samars* as the chapters of the Qur'an, i.e., 114, it is but reasonable to expect 114 discourses only. This apparent difference, as has been satisfactorily explained by Sayyed 'Aṭā Ḥusayn, M.A., in his Introduction to his edition of the *Asmār*, Hyderabad (Deccan), 1350/1931-32, is due to the fact that the *samar* No. 74 is, in some MSS., split up (without any justification) into two separate ones. In our MS. (ff. 162-64) it is not so split up; therefore, if this MS. had been complete, it would have contained 114 *samars* only, as originally designed by the author.

Two of the pages at the beginning are wanting. Begins abruptly (f. 2) as follows:

كرد دماغ لطيفى سبك شد كران سنكى بياد هوا رفت

which agrees with line 8, p. 3, of the printed edition mentioned above. It ends with the following words of 112th *samar* (line 19, p. 341, of the printed edition):

ما سلك من سلك فيها الا بلغ المنزل وفاذ المايل مع ذلك لايرجعون

Other copies: *Ind. Libr.* IvASB Nos. 1219 (3), 1220. *For. Libr.* EIO No. 1861. Other private copies are mentioned in the Introduction to the Printed edition referred to above.

Ff. 239. S 8·2×5·9, 5·6×3·1. LL 15. Clear bold Ind. *Nast.* Europ. pap. bluish tinge, watermarked lines. Cond. good.

Volume 46.

84. *Maqṣad-e-Aqṣā* (مقصد اقصیٰ).

On principles of Sufiism, by ʻAzīz b. Muḥammad an Nasafī, who wrote a number of books on Sufiism such as بیان التنزیل, انسان الکامل, کشف الحقایق, etc., and died in 661/1262-63 at Abarqūh. The *Maqṣad-e-Aqṣā* forms the basis of E. Palmer's "Oriental Mysticism", Cambridge, 1867. Some Darweshes asked the author a few important questions on the subject of Sufiism, such as "Who is the Traveller?", "What is the Way?", "What are the Stations?", "What is the Goal?", "What are *Sharīʻat*, *Ṭarīqat*, and *Ḥaqīqat*?", "Who is the Perfect Man?", etc. His answers to these questions form the subject-matter of this book.

Begins (f. 2b):

الحمد لله....چنین کوید اضعف ضعفا و خادم فقرا عزیز بن محمد النسفی

On f. 1 an Arabic Ḥadīth etc., and on f. 2, two seals, the square one of Sayyed Imānu'd-Dīn Aḥmad and the oval one (somewhat defaced and repeated on the last page of the MS.) of Sayyed Quṭbu'd-Dīn Khān Bahādur, bearing the date 1163/1750. The same folio contains a memorandum note of a former owner, Fakhru'd-Dīn ʻAlī, dated 1139(?)/1726-27.

Dated 13th Ṣafar, 6th *Julūs* year of Bahādur Shāh (1119–1124/1707–1712), i.e., about 1124/1712.

Other copies: *Ind. Libr.* Asaf i, p. 482, Nos. 779, 846; IvASB Nos. 1179 (2); 1180; IvC No. 414. *For. Libr.* BL i No. 99; EB Nos. 1250, 1298 (49); Pert No. 6.11; R p. 834; EIO No. 1806; Br Sup Hnd No. 1235. Lithographed in Ṭehrān.

S 8·5×4·7, 7·1×3·3. LL 17. Red ruled border lines. Or brown pap. Ind. bold and clear *Nast.* Cond. good.

85. *Fāl-Nāma* (فالنامه).

The MS. has no title, but, as it treats of *fāls*, or methods of taking auguries, it is given the title of فال نامه.

On the back of the last page of the *Maqṣad* there is a talismanic diagram of eight of the points of the compass, *Mashriq*, *Maghrib*, *Shimāl*, *Janūb*, *Bāyeb*, *Īsān*, *Nayrat*, and *Agney*, with instructions for not going out in a particular direction on a particular day. It is followed by six folios of a different paper written over in a different later hand. The first contains an account of the inauspicious days of a lunar month, while the remaining five contain the *Fāl-nāma-e-Sikandar*, various amulets, and squares of magical figures to act as charms against disease.

86. "*Ruq'āt-e-Amīr Khusraw*" ("رقعات امیر خسرو").

This collection of letters is also called انشاء امیر خسرو (EIO No. 1221) and عنوان نامهٔ خیالات (IvC. No. 126). For the contents and the authorship of this so-called *Ruq'āt-e-Amīr Khusraw*, see Vol. 12 above, where they are fully discussed. In this copy the short prose preface and the first few lines from the *maṣnawī*, *Dewalrānī Khiẓar Khān*, of *Khusraw* are wanting. Begins:

زکاف و نون که رمز مشکلست آن ✲ یکی نقطه برون داده دلست آن

The first letter beginning with من محب نامهٔ هجرانم is found on the next page. A few pages from the middle are also missing. Copied on 19th Z. Ḥijja, 1181/7th May, 1768 at خجسته بنیاد (*i.e.*, Aurangabad) by Qalandar Beg.

For other copies see Vol. 12 above.

Size of paper same as above, Writ. sp. 6×3. LL 13. Clear Ind. *Nast*. Or. pap. Arabic verses and headings of *ruq'āt* in red. Cond. good.

Volume 47.

87.

TAFSĪRU'L KAWĀSHĪ (تفسیر الکواشی).

The first half of a very rare commentary on the Qur'ān by احمد بن یوسف بن حسن بن رافع بن حسین موفق الدین ابو العباس الموصلی الکواشی

surnamed Kawāshī after a fort in Mosul (Mawṣil), where he was born. He was a well-known Shāfe'ite doctor, who, according to *Kashf. Ẓun.* died in 680/1281-82.

Begins on f. 3b as follows: الحمد لله حق حمده و اشهد ان لا اله الا الله

The last chapter commented on is the *Sūratu'l-Kahf*, the Eighteenth Chapter. On f. 1b. are some directions for slaughtering an animal (ذبح), f. 2 bears an effaced round seal and contains Tha'labī's statement about the number of verses in the Qur'ān. On f. 3 are the title of the book and a short biographical notice of the author taken from the *Ṭabaqātu'l-Mufassirīn*. The notice has been written by the copyist of the MS., whose name is mentioned in the colophon as Ibrāhīm b. Zayd b. 'Alī b. Jaḥāf al-Fāṭimī az-Zaydī, who finished the MS. on Thursday, 12th Sha'bān, 1099/1688. (The 12th Sha'bān, according to Pillai, was Saturday, the 2nd June).

S 11×7·5, 7·9×4·6. LL 29. Red and blue ruled border lines. Small clear *Naskh*. Quranic text in red. Or. pap. Holes in the last six folios. Cond. good.

Volume 48.

88. *Gulshan-e-Rāz* (گلشن راز).

This "Rose-garden of Mystery" is "one of the best and most "compendious manuals of the mystical doctrine of the Sufis, and "enjoys even at the present day a high reputation." (Br., *Lit. Hist. Pers.*, iii, p. 146). The author, Shaykh Maḥmūd-e-Shabistarī (called after Shabistar, his native place, eight leagues from Tabrīz), tells us in the introduction that in the year 717/1317-18 [though Prof. Browne in his *Lit. Hist. Pers.*, iii, p. 147, and later on in the *Cat. of his Pers. MSS.*, ed. Nicholson, p. 228, gives 710/1311 year, but this seems to be questionable, because the text here (f. 2) as well as in the printed editions, Persian, Indian, and European, uniformly reads [گذشته هفت و ده از هفتصد سال], a messenger arrived from Khorāsān and read out a letter from a contemporary Sufi [who, though not mentioned here, we learn from other sources, was the celebrated Sayyed *Ḥusaynī* (see Vol. 20 *supra*)], in which a number of questions dealing with

Sufiism were asked. Those who were present at the gathering asked the author (whom they had often heard expounding the subject covered by the above questions) to answer them, and he did so on the spot. These questions, together with answers to them, incidental illustrations, parables, and digressions are contained in this poem, so that it has become, in the words of Prof. Browne, "one of the best manuals of Sufi Theosophy which exist, "especially when taken in conjunction with the excellent com- "mentary of *'Abdu'r-Razzāq al-Lāhijī". (*Lit. Hist. Pers.*, iii, p. 148). These fifteen questions, with the English version of them by Prof. Browne, are as follows:

(1) "As to the nature of thought."

چه چیز است آنچه گویندش تفکر (f. 3b)

(2) "Why is thought sometimes a sin, sometimes a duty, and what sort of thought is incumbent on the mystic?"

کدامین فکر مارا شرط راهست ✡ چرا گه طاعت و گاهی گناهست (f. 4b)

(3) "What am 'I'? What is meant by 'travelling into one's self'?"

که باشم من مرا از من خبر کن ✡ چه معنی دارد اندر خود سفر کن (f. 9b)

(4) "What is meant by 'the Pilgrim', and what by 'the Perfect man'?"

مسافر چون بود رهرو کدامست ✡ کرا گویم که او مرد تمام است (f. 10b)

(5) "Who is the Gnostic (*'Ārif*) who attains to the Secret of Unity?"

که شد بر سر وحدت واقف آخر ✡ شناسای چه آمد عارف آخر (f. 13)

(6) "If Knower and Known are one pure Essence, What are the inspirations in the handful of dust?"

* شیخ شمس الدین محمد بن یحیی بن علی الجیلانی اللاهجی (died about 912/1506-7) is the author of the "the excellent commentary" mentioned by Professor Browne, while عبد الرزاق, مفاتیح الاعجاز is the author of the کوهر مراد and flourished during the reign of Abbas II (A.D. 1642-67), to whom he dedicated his work. Evidently Professor Browne has mistaken the latter for the former.

(f. 13b) ✡ اگر معروف و عارف ذات پاکست ✡

✡ چه سودا در سر این مشت خاکست ✡

(7) "To what point belongs the expression, 'I am the Truth' ?"

(f. 14) کدامین نقطه را نطق است انا الحق

(8) "Why call they a creature 'united'? How can he achieve 'travelling' and 'journey' ?"

(f. 15) چرا مخلوق را گویند واصل ✡ سلوك و سیر او چون گشت حاصل

(9) "What is the union of 'Necessary' and 'Contingent'? What are 'near' and 'far', 'more' and 'less'?"

(f. 16) وصال ممکن و واجب بهم چیست ✡ حدیث قرب و بعد و بیش و کم چیست

(10) "What is the sea whose shore is speech? What is the pearl which is found in its depths?"

(f. 17b) ✡ چه بحر است آنکه نطقش حاصل (ساحل) آمد ✡

✡ ز قعر او چه گوهر حاصل آمد ✡

(11) "What is that Part which is greater than its Whole? What is the way to find that Part?"

(f. 20b) ✡ چه جزو است آنکه او از کل فزون است ✡

✡ طریق جستن آن جزو چون است ✡

(12) "How are Eternal and Temporal separate? Is this one the World and the other God?"

(f. 21b) قدیم و محدث از هم چون جداشد ✡ که این عالم شد آن دیگر خدا شد

(13) "What means the mystic by those allegorical expressions of his? What does he indicate by 'eye' and 'lips'? What does he intend by 'cheek', 'curl', 'down', and 'mole'? (He, to wit, who is in 'Stations' and 'States'.)"

(f. 22) ✡ چه خواهد مرد معنی زان عبارت ✡
✡ که دارد سوی چشم و لب اشارت ✡
✡ چه خواهد از رخ و زلف و خط وخال ✡
✡ کسی کاندر مقاماتست و احوال ✡

(14) "What meaning attaches to 'Wine', 'Torch', and 'Beauty'? What is assumed in being a haunter of Taverns?"

(f. 25) ✡ شراب وشمع و شاهد راچه معنیٰ است ✡
✡ خراباتی شدن آخر چه دعویٰ است ✡

(15) "Idols, girdles, and Christianity in this discourse are all infidelity; if not, say what they are."

(f. 27) ✡ بت و زنار و ترسائی درین کوی ✡
✡ همه کفر است وگر نه چیست برگوی ✡

The value of the work can be estimated by the amount of attention bestowed on it by Eastern as well as Western scholars. A large number of commentaries have been written on it. As many as twenty-eight were inspected by Jāmī; but perhaps the most famous is the مفاتیح الاعجاز by Muḥammad b. Yaḥyā b. 'Alī-e-Gīlānī-e-Lāhijī-e-Nūrbakhshī, whose *takhallus* was *Asīrī* and who died about the year 912/1506-07. This was lithographed in Ṭehrān in 1301/1883-84. In 1344/1925-26, one Muḥammad Naẕīr Ṣiddīqī Fayẓābādī published an Urdu translation or adaptation of it, without duly acknowledging his indebtedness to Lāhijī, under the name of *Mashhad-e-Nāz*. He says, in his introduction, that he compiled it in a year and a half. In the last sentence on the last page (p. 413), he merely states that the poem was composed in 717/1317-18 by Shaykh Maḥmūd and that 61 years thereafter in 778 (!) Muḥammad b. Yaḥyā-e-Lāhijī wrote a Persian commentary on it called *Mafātīḥu'l-I'jāz*). An abridgement of the *mafātīḥ* was made by Muḥammad b. Maḥmūd Dehdār *Fānī*, who died at Surat in 1016/1607-08 in the reign of the Emperor Jahāngīr, under the name of ایجاز مفاتیح الاعجاز

(see IvC No. 217). An *abridged* commentary bearing the same name, *Mafātīḥu'l-I'jāz*, was published in Bombay in 1312/1894-95 and in Lahore in 1330/1911-12. The *Kashf. Ẓun.* mentions three other commentaries: one by مظفر الدین علی شیرازی, another by ادریس بن حسام الدین بدلیسی (صاحب هشت بهشت), and the third by بابا محمود نعمت الله نخجوانی. In addition to these commentaries, one was also written by رشید الدین محمود اسفراینی (IvC No. 704). The following commentaries are mentioned in TM No. 666: (1) شرح نظام, (2) شرح قاضی حسین میبذی منطقی, (3) شرح معین الدین احمد دهدار, and (4) شرح شجاع الدین کربالی, (5) شرح الدین محمود داعی الی الله شیرازی. ابراهیم بن محمد علی سبزواری.

An anonymous commentary is noticed in EIO No. 1820 and two more in EB Nos. 1261-62. The famous poet 'Imād Faqīh of Kirmān has composed his مصباح الهدایه in imitation of the *Gulshan-e-Rāz*. The text of the *Gulshan* has been lithographed in Persia and India several times. The poem was introduced in Europe by Tholuck in his *Sufismus* in 1821 and was partly translated into German by him in 1825. It was edited and translated into German verse by Hammer-Purgstall, Pesth, 1838. Whinfield also edited it with an English translation and notes, London, 1880; and in 1887 Trübner published *The Dialogue of the Gulshan-e-Rāz*. For an Ismā'īlī interpretation of the *Gulshan-e-Rāz* by M. Ivanow, see JBBRAS, Vol. viii, Nos. 1 and 2, 1932.

Besides the *Gulshan*, Maḥmūd wrote the following prose treatises: حق الیقین (published in Persia), سعادت نامه, and رسالهٔ شاهد. He died in 720/1320. Cf. Br. *Lit. Hist. Pers.* iii, pp. 146-150; *Kashf. Ẓun.*; R p. 828; EIO No. 1814; Bk No. 121.

Begins:

بنام آنکه جان را فکرت آموخت ✲ چراغ دل بنور جان بر افروخت

Dated 1321/1903–04.

Other copies: *Ind. Libr.* MF vii, 127; Asaf (i), p. 464, Nos. 187, 198, 437 and p. 1484, No. 137; Bh No. 484 (i); Bk Nos. 121-122; IvASB Nos. 553, 554; IvC No. 461(1); IvS I, Nos. 854, 876 (18); MUA p. 42, No. 70. *For Lib.* TM No. 666; EIO Nos. 1814, 1815; EB No. 1260; R ii, p. 608; Pert pp. 827-29;

Spr p. 477; F1 iii, pp. 425-26; Br ed. Nichol. p. 228; R Br pp. 101, 109.

Ff. 30. S 10·1×6, 7·6×3·3. LL 17. Bold clear *Nast.* Or. brown strong pap., somewhat glazed. Bound up with the next poem. Cond. good.

89. *Gulshan-e-Tawḥīd* (گلشن توحید).

Another Persian Sufiistic *maṣnawī* attributed to *Akhtar* (Muḥammad Akramu'd-Dīn-e-Bukhārī), as indicated by the title written just above the commencement of the poem and as shown clearly by the remark on the margin. The purport of the latter is that the poem was cemmenced in 1216/1801-02, and finished in 1221/1806-07 in *Makka*. The remark shows that it was written by محمد اکرم اختر بخاری حنفی قادری واعظ الاسلام. As a matter of fact the poem was composed about three centuries ago by one Ibrāhīm *Shāhidī Mawlawī*, whose name has been fraudulently struck out by *Akhtar* in at least two places in this MS. and supplanted by Ghurbatī (غربتی), *vide* line 13, f. 32b:

سابقا این شاهدی مولوی ✡ از کتاب مثنوی معنوی

and line 7, f. 34b:

این کتاب شاهدی مولوی ✡ گشت مفتاح کنوز مثنوی

In spite of the fact that in these lines the original name, *Shāhidī*, has been tampered with, there is enough of the name left to show what it originally was. Though Akhtar has struck off the real author's name, he has failed to remove the couplet in which the date of the composition of the poem has been given by Shāhidī. It still remains in tact and bears unimpeachable testimony against the plagiarist:

چونکه با عون خدا کردم تمام ✡ گفتم اورا گلشن توحید نام
هم نوشتم آن زمان تاریخ او ✡ بلبلی کو گلشن توحید جو

The last hemistich gives 937/1530-31 as the year in which Shāhidī wrote the poem. He says that he had selected 600 detached couplets from Rūmī's *Maṣnawī*, but as they were disconnected, he composed, at the request of a friend, five couplets of his

own, suitable to the subject-matter of each one of Rūmī's, and thus produced a connected whole of 3,000 verses (=600×5). Another work of his is *Tuḥfa-e-Shāhī*, which is a Persian-Turkish vocabulary in verse, composed in 920/1514-15. Herein he tells us that he was a native of Maglah in the province of Mantashah and that his father خدائی داده lived at Broussa, as a Shaykh of the Mawlawī order. Besides these works, he wrote some other *maṣnawīs* and a *dīwān* and died in 957/1550-51.

Begins:

حمد لا یحصی ثنای بی قیاس ✲ بی نهایت منت بی حد سپاس

Not dated.

Other copies: R p. 592–593.

Size of page, writ. space, number of lines to a page, style of writing, and quality of paper the same as those of the preceding MS. Couplets from Rūmī's *maṣnawī* are in red.

Volume 49.

90. *Dīwān-e-Nāṣir 'Alī* (دیوان ناصر علی).

Select odes from the dīwān of Shaykh Nāṣir 'Alī (*takhallus 'Alī*) of Sarhind, a great Sufi and eminent poet, who enjoyed the patronage of Sayf Khān, a distinguished nobleman of Awrangzeb's court at Allahabad. On the latter's death *'Alī* went to Bijapur in 1100/1688-89, where he was patronized by Ẕu'lfaqār Khān, son of Āṣaf Khān, another powerful nobleman of the Moghul court, whom he accompanied on his expedition to the Karnatak. Afterwards he returned to Dehli, where he died in 1108/1697 and was buried near the grave of Niẓāmu'd-Dīn Awliyā. See *Khizāna-e-'Āmerā*, *Sarw-e-Āzād*, and *Mir'ātu'l-Khiyāl*.

Begins:

✲ محبت جادهٔ دارد نهان در خلوت دلها ✲
✲ چو تار سبحه کم کردید این ره زیر منزلها ✲

A commentary on this *dīwān* entitled مفتاح الدقایق, by Jahāngīr b. Ghulām-Rasūl Raẓawī Ḥusaynī Fawrī and completed in 1183/

1769, is noticed in IvS I No. 808. Another commentary by اندر من, a pupil of Munshī Tekchand *Bahār*, is noticed in the Or. Coll. Mag. for November, 1928, as belonging to the Punj. Univers. Libr.

The MS. does not bear any date of transcription.

Other copies: *Ind. Libr.* MFB vii, 13; Asaf i. p. 730, No. 425; MUA pp. 32, 33, 35, and 36, Nos. 22, 31, 60, 65, and 86; Bk iii, No. 363; IvC Nos. 278, 279; Spr p. 329. *For. Libr.* R ii, p. 696; EB Nos. 1150–52; EIO Nos. 1639–48; Pr No. 963; Br Sup Hnd Nos. 614–616; Lind p. 134, No. 921.

S 4×2·2, 3·8×1·9. Eight couplets per page. Written in beautiful small *Nast.* in diagonal oblong panels enclosed within golden *jadwals*. Or. br. pap., a beautiful specimen of high class calligraphy and illumination. First pages of this *dīwān* as well as of the next exquisitely illuminated with fine floral designs in gold. The *dīwān* is preceded by a few pages of a different kind of paper containing a vocabulary of difficult words (written in red) and explained in Persian. These are followed by some pages of stray Persian verses written in fine *Nast.* and *Shik.* Portions of the first few pages wormeaten. Cond. good. Bound up with the next MS.

91. *Dīwān-e-Ghanī* (دیوان غنی).

Select odes from the *dīwān* of Muḥammad Ṭāhir, whose *takhallūṣ Ghanī* is a chronogram yielding 1060/1650, the year in which he first began to compose poetry. He was a disciple of Mullā Moḥsin *Fānī*, much admired by poets like Abū Ṭālib *Kalīm*, Muḥammad Jān *Qudsī*, and Ṣā'ib. He wrote a voluminous *dīwān* and died in 1079/1668-69. See *Sarw-e-Āzād* and *Mir'ātu'l-Khiyāl*. The *dīwān* was lithographed at Lucknow. Begins:

✡ جنونی کو که از قید خرد بیرون کشم پارا ✡

✡ کنم زنجیر پای خویشتن دامان صحرا را ✡

Other copies: *Ind. Libr.* Cama No. 187; JMB p. 397, No. 2548; MRD p. 88; Punj. Univ. Or. Coll. Mag. Nov., 1928; Bk Nos. 334–35; IvASB Nos. 774-76; Spr pp. 410-11. *For. Libr.* R p. 692; EB Nos. 1127–29; Br Sup Hnd Nos. 585–88.

Size and other particulars same as those of the preceding MS. At the end a few pages of whitish oriental paper, on which the same plan of oblong diagonal panels within golden *jadwals* is continued. Cond. good.

Volume 50.

92.

DĪWĀN-E-ẒUHŪRĪ (دیوان ظهوری).

A very valuable copy of the *dīwān* (*ghazals* and *rubā'iyyāt*) of the famous Persian poet of Bijapur, *Ẓuhūrī*, generously presented to this collection on 15th May, 1921, by Mr. Bāqir 'Alī, then Secretary to the Urdu Textbooks Translation Board, Poona (now retired Deputy Educational Inspector). The value of this MS. lies in the facts that it contains several verses written in the handwriting of the poet himself and that the whole of the *dīwān* has been revised by him. On the title-page, there is a remark which runs as follows:

دیوان افضل الشعراء حضرت مولانا ظهوری علیه الرحمة والمغفره وجا بجا خط شریف ایشانست و از اول تا بآخر بنظر مبارك فیض‌اثر ایشان گذشته

In the middle of the page, the following remark is written twice over از جمله کتب محمد رستم, and just below it is a fine round seal of محمد رستم خانه زاد عالمگیر بادشاه.

Nūru'd-Dīn *Ẓuhūrī* was born at Turshīz (not Tarshīz), which was in all probability a district and not a town; for the town Turshīz, once a prosperous city in the middle ages and situated in the north-western corner of قهستان and south of Nīshāpūr, fell into ruins after the sack of it by Tīmūr in 783 (1381) and "disappeared from the map." Even at the present day there exists a district of Turshīz, but "no town of that name" (Le Strange, *Lands of the Eastern Caliphate*, p. 354). At an early age, Ẓuhūrī went to Yazd, where he enjoyed the company of the famous poet Mullā Waḥshī-e-Bāfaqī author of the *Khuld-e-barīn*. From Yazd he proceeded to Shiraz, where he stayed for seven years as an intimate friend of Darwesh Ḥusayn, who was thoroughly versed in history, poetry, riddles, and calligraphy. In 988/1580 he came to the Deccan and, like Malik-e-Qummī, first settled at Ahmednagar and then at Bijapur, where he became an intimate friend of the poet-laureate, Malik-e-Qummī, whose daughter

پیش خدنگت از دل پیران نشان بماند
وز قامت تو قدّ جوانان کمان بماند

تنها نه صبر من ز تو پا کرد در رکاب
بنما بمن کسی که بدستش عنان بماند

کردی مرا ز قطع سخنهای دیگران
حرف تو جوهرست بتیغ زبان بماند

در رزمگاه غمزه‌ات آسوده خاطرم
از فکر این که زخم دگر در سنان بماند

شاید که لاله داشته باشد ز رشک داغ
داغی که از تو بر جگر ارغوان بماند

در باغ دوش حرف دهان تو میگذشت
تعریف غنچه در دهن باغبان بماند

کم مایه بود غیر ز سودا بیان نشد
یک غم نگشت سودش و در صد زبان بماند

امید مغز پرور ی از خوان وصل بود
در سینه هوس خلش استخوان بماند

خیر از کسی مجو که کند دعوی توان
خیری کند ظهوری از و ناتوان بماند

Autograph of the Persian poet Ẓuhūrī of Bijapur,
(Xc-XIc/XVIc-XVIIc); Vol. 50.

he afterwards married. Both these poets, who often collaborated in literary productions (like Beaumont and Fletcher), were much admired and munificently rewarded by Ibrāhīm ʻĀdilshāh II (988–1037/1580–1627). Besides the *dīwān*, Ẓuhūrī wrote the famous *Maṣnawī* called ساقی نامه, in imitation of Saʻdī's *Bostān* and dedicated it to Burhān Niẓām Shāh II of Ahmednagar (999–1003/1591–1594), who sent him elephant-loads of presents. Besides being a gifted poet, he was a master of prose style. Amongst his prose works are the three prefaces known as the سه نثر, so much admired in India, the پنج رقعه, and the مینا بازار, all lithographed several times in India. His proficiency in calligraphy was a source of income to him. He earned large sums of money by the sale of the copies which he made of the *Rawẓatu'ṣ-Ṣafā*. His *shikasta* handwriting won the admiration of the author of *Maʼāṯir-e-Raḥīmī*. Our MS. presents specimens of his *nast*-cum-*naskh* style. Among his contemporaries may be mentioned the poets *Fayẓī* and *Naẓīrī*, with whom he used to enter into poetic contests. He died in 1025/1616, according to Āzād and several other authorities, though other dates varying from 1024 to 1027 have also been suggested. A pretty full account of his life and works is given by M. ʻAbdu'l-Muqtadir in Bk iii, Nos. 284-87. See also *Khizāna-e-ʻĀmera*, *Sarw-e-Āzād*, *Mir'ātu'l-Khiyāl*, *Ātashkadah*, etc. Like No. 1503 in the India Office Library, our copy consists only of *ghazals* and *rubāʻiyyāt*. It opens, like the India Office copy, with:

✡ بی امن وامان ساخته خوف و خطرم را ✡

✡ مستی شده خوش محتسبی شور و شرم را ✡

The *rubāʻiyyāt* (also like the India Office copy) begin with:

ای از تو همه پنهان و پیدا پیدا

Copies of the *dīwān* in other collections are differently arranged. Our copy is certainly more correct and more complete than the *dīwān* printed by Nawal Kishore in 1897. The latter does not contain the *rubāʻiyyāt*; our copy contains a very large

number of them. Besides, the odes in the printed edition are arranged in the alphabetical order of the *radīf*-letters, while in our copy they are not so arranged. Against the ode beginning with:

✡ پیش خدنکت از دل پیران نشان بماند ✡

✡ وز قامت تو قد جوانان کمان بماند ✡

there is a remark on the margin, which runs as follows:

این تمام غزل از خط شریف ایشانست

After the first eight *rubā'iyyāt*, there is the following remark on the margin:

از اول رباعی تا اینجا خط شریف حضرت مولانا ظهوری مرحوم است

On the margin against the *ghazal* ending with the *radīf* برو, there are two couplets, below which this remark occurs:

این دو بیت نیز از خط شریف مرحوم است

Undated; but it undoubtedly belongs to XIc/XVIIc.

Other copies: *Ind. Libr.* MUA p. 32, Nos. 19 and 21; Bk iii, No. 284; IvASB No. 116; IvC No. 739; Spr p. 880. *For. Lib.* TM No. 423; R p. 678; EB No. 1076; EIO No. 1530; R Br p. 105, 49.

S 9×5·4, 6·4 or 6·6×6·7 or 7. LL 18 or 19. No *jadwals*. Fine clear *Naskhi-Nast*. Or. br. pap. soiled by water and damp. Ink eating into the paper. Somewhat wormeaten. Cond. good.

Volume 51.

93.

TA'RĪKH-E-ALFĪ (تاریخ الفی).

A portion of a most valuable and exceedingly rare general history of the Muslim world in the first millennium after the *Riḥlat* ("Death of the Prophet"). Its name *Alfī* is derived

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*For the text and translation of this ode, a facsimile reproduction of Ẓuhūrī's handwriting and the significance of the autograph odes in this MS. as well as in Vol. 34 above, see my article on "Two Unique Persian MSS. in the University Library," published in the *Journal of the University of Bombay* for May, 1934, pt. vi, vol. ii.

from *alf* meaning a 'thousand', because it was to end with that year of the Hijra. It begins with the first year of the *Riḥlat* or "Death of the Prophet", which occurred in 11 A.H., in consequence of which 10 years have to be added to every subsequent year in order to convert it into the Hijri year. The history is brought down to 997/1589. The arrangement is strictly chronological, and events are recorded from year to year. It was commenced at the command of Akbar in 993/1585 by Mullā Aḥmad Tatawī (of Thatha in Sind); after his assassination in 996/1588, it was continued by Ja'far Beg *Āṣaf Khān*. The first two volumes were revised by 'Abdu'l-Qādīr of Badāyūn and the third by *Āṣaf Khān*. That part of it which deals with Akbar's reign is the most valuable of all. See *Ā'īn-e-Akbarī*, *Muntakhabu't-Tawārīkh*, and *Ma'āṣiru'l-Umarā*.

Mullā Ḥakīm Aḥmad of Thatha was the son of Naṣru'llah, the Qāẓi of Thatha. He travelled to Persia, studied theology and medicine at Mashhad, Yazd, and Shiraz, stayed for some time at the court of Shāh Ṭahmāsp, visited Karbalā, Makka, and Jerusalem, and returned to India. After spending some years at the court of Quṭb Shāh at Golkonda, he went in 989/1581–82 to Akbar's court and was commanded by him to write the present history, which he continued to do until he was murdered on 15th Ṣafar, 996/15th January, 1588.

Thereafter the work of compiling this history was continued by Mirzā Qiwāmu'd-Dīn Ja'far Beg, entitled *Āṣaf Khān*, one of the most eminent generals of Akbar and a good poet, whose father was *wazīr* to Shāh Ṭahmāsp. He died in 1021/1612-13 after a distinguished career under Jahāngīr.

Complete copies of this history are very rare. Our copy also is incomplete and several pages are damaged by large lacunae. The first event described is the night attack by Muḥammad b. Tūmart, the famous Berber Chief of the Muwaḥḥids of Morocco (died 522/1128) on his enemies. The first year mentioned (in red) is 505 of the *Riḥlat* (515 A.H./1122–23) on p. 2.

Begins: محمد تومرت شده در مقام فرمانبرداری ثابت قدم تر از اول شدند

The volume comes down to a little after the death of Shāh Ṭahmāsp, which event is mentioned on p. 1004 (1.6). The chronogram found by Mirzā Jānī and quoted here gives the date and the month, its *abjad*-value yielding the year: پانزدهم صفر (984/1576). The MS. ends on p. 1008, with the following words:

میت خان ومرتضیٰ خان با صوفیان بیکناه بیچاره جنك کرده ایشانرا منهزم گردانیدند و یك هزار دویست کس از ایشان بقتل آوردند بجملا درین روز بناحق یازده کس از نسل

Other copies: *Ind. Libr.* MF iv, 42 (portion); IvASB No. 41 (portion); IvC No. 4 (portion). *For. Lib.* TM Nos. 222 and 223; Pr. Nos. 417 and 418; Lind. p. 111 (portion); Br Supl Hnd p. 302; R pp. 117–119 (portions); RS No. 424 (portion); EB No. 99 (portion); EIO Nos. 110–118 (portions).

Pp. 1008. S 13·3×8·4, 9·8 to 10×5·4. LL 30. Fine small *Naskh*; a few pages in *Nast.* Or. br. pap. No *jadwals*. Large lacunae on several pages; but repaired. Cond. good.

Volume 52.

94.

MUFARREḤU'L-QULŪB (مفرح القلوب):

A Persian abridged version of the famous store-house of Indian fables, the *Hitopadesha* ("Salutary Advice"), which, the author says (f. 1b), was in Hinduī (i. e., Sanskrit) language and consisted of four stories, viz., (1) منتر لابه (for متر لابه = **मित्र लाभ** or "Acquisition of Friends"), (2) شهرجهد (for سهرد بهید = **सुहृद भेद** "Separation of Friends"), (3) بکره (for بگره or وگره = **विग्रह** "War"), and (4) سند (for سندهی = **संधि** "Peace"). The Persian rendering was done by one whose name, as given here, is Tāj Muftī Malikī (f. 2); but in other copies, it is variously mentioned as Tāj-al-Ghanī (EB No. 1320), Tāj-i-Malikī (EIO No. 1335), Tāju'ddīn b. Mu'īnu'ddīn al-Malikī (R), and Tāju'ddīn Muftī al-Malikī (Aum), by the order of his patron, whose name is given here as follows:

ملك الشرق والغرب نصر الدوله والدين مقطع شق بهار اديم الله تعالى

M. Ivanow in IvASB No. 1709 gives the name of the patron after the word مقطع as Bahā-i-Nadīmu'llāh (?), and, in IvC No. 685, as Shaykh Bahā'u'ddīn Na'īmu'llāh, and observes that he cannot be identified. In EB No. 1320, it is stated that the work was "dedicated to Sulṭān Naṣīr aldaulah wa-aldīn, that "is no doubt the emperor Humāyūn, Babar's eldest son, who "ascended the throne of Dihli 937/1530."

Dr. Ethé (EIO No. 1983) says that he is "a ruler of uncertain "date identified by some as Naṣîr-aldīn Humāyūn,.....by "others, like De Sacy, as a prince of Akbar's time." The words, مقطع شق بهار, which occur in the Brit. Mus. copy also, have been rendered by Dr. Rieu (p. 757) as "fief holder of Shikk (?) Bihar", in which the word 'Shikk' seems doubtful to him. It is explained by M. 'Abdu's-Salām, in his English translation of the *Riyāẓu's-Salāṭīn*, "a standard history of Bengal", as follows (p. 7, note 1): "The words used before Akbar's time to denote fiscal divisions or tracts of the country larger than the Pargana were Shaq, Khattah, etc." Several persons bearing the title of Nāṣiru'd-Dīn or Naṣīru'd-Dīn are mentioned in the above history among the rulers or governors of Bengal, of which Bihar formed a part. The phraseology tends to locate the author and his patron in Bengal. See *Notices et Extraits*, X, and De Tassy's *Litter. Hindoui* etc. I. In Blumhardt's Catalogue of Hindustani MSS. in the British Museum, No. 94, it is stated that the مفرح القلوب was composed by the order of شاه نصير الدين Nawwāb of Behār. For an account of the original and the wanderings of its stories through different countries, see the *Preface* to C. Wilkins's translation of the *Hitopadesha* and Keith-Falconer's "*Fables of Bidpai*". The author of the *Hitopadesha* is generally believed to be Vishnū Sharmā. But Dr. Peterson has shown him to be Nārāyan Bhatt. (See Kāle's *Pref. Note* to his edition of the *Hitopadesha*). A Gujarati translation of the *Mufarreḥu'l-Qulūb* is mentioned on p. 142 of MRD. Our copy begins differently from the Bodleian and the Brit. Mus. copies as follows:

الحمد لله رب العالمين.....بدانکه این کتاب از زبان هندوی بود که انرا هتوبدیس خوانند

It covers all the four chapters of the original and retains the names of animals and places as in the Sanskrit. It was lithographed several times in India. Mīr Bahādur ʻAlī Ḥusaynī translated it into Hindustani under the title of *Akhlāq-e-Hindī*, which was published in Calcutta, 1803.

Dated Thursday, 22nd Rajab, 24th Julūs of Muḥammad Shāh, i.e., about 1155/1742-43, (for Muḥammad Shāh ruled from 1131–1161/1719–1748). Copied by Asad Beg for کودهورام پنڈت, son of Bayāji Pandit, Wakīl of the Deshmukhs of Zafarnagar, the home of Dā'ūdkhān Pannī.

Other copies: *Ind. Libr.* MF ix, No. 51; MFS ix, No. 6; IvC No. 655. *For. Libr.* R p. 757; EB No. 1320; EIO Nos. 1983-1986; Pr p. 1033; Aum p. 47; Mehren p. 29; Br Sup Hnd Nos. 1229, 1230; R Br. p. 117.

S 8·3×5·1, 5·5×2·7 to 3·5. LL 11-15. No *jadwals*. Indian *Nast.* with *Shik.* Or. pap. Wormeaten. Cond. fair.

Volume 53.

95.

ḤĀL-NĀMA YĀ GŪY O CHAWGĀN (حالنامه یا گوی وچوگان).

An exquisitely executed and highly artistic copy of the allegorical poem called *Ḥāl-nāma* (f. 6) or "*Gūy o Chawgān*" ("Ball and Polo-stick") by Maḥmūd *ʻĀrifī*, a celebrated poet sometimes also called سلمان ثانی, who lived and died at Herat, 853/1449. He mentions his *takhallus* in the following couplet on f. 2b:

بی کوهر معرفت مدارم ✲ تا نام بعارفی بر آرم

The "Ball and Polo-stick" are symbols of mystic love. The author tells us that he wrote the poem in the short space of a fortnight, when he was above 50 years of age (f. 22b):

پنجاه گذشت سال عمرم ✲ یك نیمه شکست بال عمرم

and as a reward received a horse and one thousand *dīnārs*. This poem has greatly influenced Hilālī's *Shāh o Gadā*. A Turkish translation of the *Ḥāl-nāma* by *Lāme'ī* (d. 937-38/1530-32) is noticed in the *Kashf. Ẓun.* Besides this poem, *'Ārifī* also wrote a treatise on Law and a دهنامه, see Dawlatshāh, vii, 4.

Begins: زآن پیش که حسب حال کویم ✡ از صانع ذو الجلال کویم

A few folios are missing, as is evident from the catchwords on ff. 5 and 22, in consequence of which, the couplets referring to the patron, the time occupied in writing the poem, the author's reward, and the date of composition are wanting in this copy. In all there are 436 couplets in the MS. As other copies contain either 495, 505, or 510 couplets each, it appears that probably five or six folios have been lost.

This MS. is a beautiful specimen of high class Persian calligraphic art. The text is written on fine *zar-afshān* paper mounted on thick Dawlatābādī frames, which are also richly sprinkled with gold, each page presenting a different shade of colour. There are four beautifully executed colour paintings on ff. 8b (Polo game), 14, 18, and 21. On f. 1, there is an undated signature in English, which reads as "Sidney I. Churchill, Tehran", probably the name of one of its former owners. There are two dates of *'Arẓ-Dākhil*, viz., 1105/1694 and 1127/1715. Moreover, there is a remark in Persian, in which mention is made of the title, the size of the volume, the kind of paper used, the margins and borders of pages, the variety of binding, etc. It runs as follows:

کوی و چوکان قطع وسط کاغذ می افشان حاشیه دولتابادی چسپانیده الوان افشان مجدول مذهب مصور جلد ساغری مشکی کنج وترنج دار طلا پوش از باب پیش کش محمد یخان حاکم کهدم مجلد بتاریخ ۱۸ شهر ربیع الثانی سنه ۱۱۰۵ه داخل عرض شد

Headings are written in white on a gilt and floral ground. In the centre of the cover on the outside is a lozenge-shaped tooled

golden floral design with a beautiful antelope in a sitting posture. (see Frontispiece).

Not dated; but from the above remark it appears that it belongs probably to the end of XIc/XVIIc.

Other copies: *Ind. Libr.* Bh No. 331; Bk ii No. 172; *For. Libr.* Lind p. 142; EB Nos. 872, 873; R ii p. 639; RS No. 283; Fl i, p. 560; J Aum p. 36; Br p. 365-66; Br Sup Hnd No. 379.

Ff. 23. S 9·5×5·9, 4·5×2·3 to 2·5 (within *jadwals*). LL 12. Fine *jadwals*. Exquisite Persian *Nast*. Or. br. pap. Particulars of calligraphy and binding are already mentioned above. Cond. good.

Volume 54.

96.

AL-MASHRA'U'L-MURWĪ (المَشْرع المُـْروى).

A valuable copy of short biographical notices of the descendants of 'Alī, the Fourth Khalīfa, particularly of those who settled in the province of Ḥaḍramawt. It also gives notices of the 'Alawīs of Surat (e.g., محمد العيدروس صاحب سورة f. 149), Broach (e.g., احمد بن شيخ العيدروس f. 198), Hyderabad (e.g., احمد بن عبد الله العيدروس f. 201b), and Bijapur (e.g., ابو بكر بن حسين بلفقيه صاحب بيجافور f. 176b).

The author's full name, as given here, is as follows:

جمال الدين ابو علوى محمد بن ابى بكر بن احمد بن ابى بكر بن عبد الله الشلّى الحضرمى

He was born at Tarīm in Ḥaḍramawt, in the middle of Sha'bān, 1030/1621, and, after finishing his studies under his father (noticed here f. 174b) and other scholars, he visited India and went to Makka, where he was appointed a teacher in the *madrasa*. But owing to ill-health, he had to resign his appointment in a few years. He died in 1093/1682. He gives an autobiographical account of himself on ff. 172b–174, where he mentions the following of his works: رساله فى علم المجيب, on which he himself wrote a commentary, which became very popular and was copied by many scholars from Egypt, Yaman, and India; two

long treatises on علم الميقات بلا آله, رساله فى معرفة الظل الزوال كل يوم بعرض, رساله فى معرفة اتفاق المطالع و اختلافها, مكه المشرفه, رساله فى, رساله فى المقنطر, الاسطرلاب, a commentary on Ibn-Ḥajar's مختصرالا يضاح, a commentary on Suyūṭī's جمع الجوامع, a commentary on رساله الامام السنوسى فى المنطق, a commentary on مختصر الرحبيه المسمى بالتحفة القدسيه, a ذيل ("supplement") to نور السافر فى اخبار القرن العاشر of Shaykh 'Abdu'l-Qādir, etc. Another biographical work entitled عقد الجواهر و الدرر فى اخبار القرن الحادى عشر is noticed in Bk xii No. 660.

Begins: الحمد لله الذى شرح بمعارف العوارف صدور اوليايه

The whole work is divided into a *muqaddama*, two *bābs*, and a *khātima*. The *muqaddama* deals with the great merit of blood relationship with the Prophet. The first *bāb* treats of the descendants of 'Alī, their dispersion in different places, and the settlers of Tarīm, while the second gives short notices of the 'Alawīs arranged alphabetically. The *Kẖātima* describes the ceremonies observed in connection with, and the miracles attributed to, the *khirqas* ("spritual robes") used amongst the 'Alawīs of Ḥaḍramawt. This is a complete copy said to have been transcribed from the autograph of the author himself. It is older than the one in Bankipore (Bk xii No. 807). There is a copy in the India Office also, see Loth, p. 206.

Dated 10th Jumāda II, 1095/15th May, 1684. Copied by 'Umar b. 'Abdu'llāh al-Ḥaḍramī.

Ff. 329. S 8×5·8, 6×3·9 to 4·2. No *jadwals*. LL 25. Inelegant Arabic *Naskh*. Or. br. pap. Interleaved with tissue paper. Cond. good.

Volume 55.

97.

MAFĀTĪḤU'L-I'JĀZ (مفاتيح الاعجاز).

The well-known comprehensive commentary on Shabistarī's *Gulshan-e-Rāz* by شيخ شمس الدين محمد يحيي بن على الجيلانى اللاهجى, whose *takhallus* was *Asīrī*. He was the principal disciple and *Khalīfa* of Sayyed Zaynu'd-Dīn Muḥammad Nūr-Bakhsh, the founder of the Nūrbakhshī Order of Sufis, who died at Ray in 869/

1464. After the death of his spiritual guide, Lāhijī went to Shiraz and there built a monastery called خانقاه نوربه. He enjoyed the company of the famous philosopher, Jalālu'd-Dīn-e-Dawānī (author of the *Akhlāq-e-Jalālī*), at whose suggestion, it is said, he wrote the present commentary. He tells us (f. 2b) that he commenced it on 19th Z. Ḥijja, 877/17th May, 1473. It is said that Shāh Ismā'īl-e-Ṣafawī, after taking Shiraz, went and paid his respects to him. He died about 912/1506–07. Besides this work, he has also written some treatises on Sufiism and has left a large *dīwān*. His son was also a poet, whose *takhallus* was *Fidā'ī*. For a fuller account of Lāhijī, see *Majālisu'l-Mu'minīn*. For *Gulshan-e-rāz* and other commentaries on it, besides the above, see Vol. 48 above.

Begins: باسمک الاعظم الشامل فیضه المقدس لکل موجود

Dated 1160/1747.

Other copies: *Ind. Libr.* MF vi No. 12; Asaf i p. 480, Nos. 191, 286, 374, and 1107; MUA p. 15, No. 63; Bk No. 123; IvASB No. 555; Spr p. 478; *For. Libr.* EIO Nos. 1816–19; Pr p. 829; AUM p. 20; Fl iii pp. 426, 427; R Br p. 109.

Ff. 488. S 8·1×4·6, 6·5×3. No *jadwals*. LL 19. Ind. running *Nast*. Or. pap. Slightly wormeaten. Cond. fair.

Volume 56.

98. *Risāla-e-Ṣūfiyya* (رسالهٔ صوفیه).

Neither the title nor the name of the author is mentioned in the treatise, but, in accordance with the subject dealt with, it is called *Risāla-e-Ṣūfiyya*.

Begins: هو الموجود اوست موجود نه غیر او و تاکید اوست آنکه می کوید

It is a Persian commentary on an Arabic treatise on Sufiism. The original Arabic text is distinguished from the Persian explanation by red and black lines drawn over the former.

Dated 8th Rabī' I, 1292/14th April, 1875. Copied by Sayyed Imāmu'd-Dīn in Bombay.

Ff. 15. S 9·2×6·2, 7·7×4·6. No *jadwals*. LL 16. Ind. clear *Nast*. Or. pap. Cond. good.

99. *Ẓamīru'l-Insān* (ضمير الانسان).

A short biography in Arabic of the famous saint of Māhim (near Bombay), Makhdūm Faqīh 'Alī, by سيد ابراهيم بن سيد محمد القادرى الحسينى المدنى. The full title of the book is ضمير الانسان لازديادة اشتياق المحبين الى ذكر الرحمن. The principal source of information is a certain book of Mullā Muḥammad Khaṭīb of Kalyānī (Kalyan).

Begins: الحمد لله الذى غفر ذنوب المذنبين بالرحمة والغفران

It is divided into three chapters. Ch. I deals with the saint's lineage, the date of his birth (776/1374–75), and the date of his death, ليلة الجمعه (Thursday night), 8th Jumāda II, 835/11th Feb., 1432, (according to Pillai the 11th Febr. was a Monday). He was 59 years of age at the time of his death. It is further stated that he was buried on Friday (f. 20) at Māhim in the graveyard in which his mother and other relatives were buried. Ch. II treats of the miracles he had shown before he attained maturity. Ch. III gives an account of the miracles shown thereafter and of his meeting with Khiẓr and contains also a list of his works (ff. 25-25b): كشف الظلمات, شرح الفصوص, انعام الملك العلام, نور الازهر وشرحه ضوء الازهر, استجلاء البصر, ترجمة لمعات عراقى, زوارف شرح معارف, امحاض النصيحه, مراة الحقايق ترجمة جام جهان نما, شرح رساله الوجود and تفسير القرآن.

Dated 17th Muḥarram (Wednesday), 1292/23rd Febr., 1875. According to Pillai 17th Muḥarram, 1292, was a Tuesday.

Ff. 18b-29. Size of paper and quality same as above; writ. sp. 6×4. LL 15. Clear bold *Naskh*. Or. pap.

100. *Risāla-e-Jām-e-Jahān-numā* (رسالهٔ جام جهان نما).

On Sufiistic theosophy treating of various degrees of existence by محمد بن محمد عز الدين عادل بن يوسف الشهير بالمغربى, who calls himself (f. 32b) منشئ اين رساله. The title is mentioned on f. 33. This Maghribī died in 809/1406-07. But in *Kashf. Ẓun.*, the name of the author is given as مير غياث الدين منصور بن مير صدر الدين شيرازى, who died in 948-49/1541-43. An Urdu *Sharḥ* entitled شرح كنز المخفى by شوكت حسين was published at Bijnaur (U. P.) in 1928.

Begins: حمد بی حد وشکر بیعد سزائی (سزای) ذاتی که وحدتش منشاء احدیت

Contains three *dā'iras* or "circles" illustrating some technical terms of Sufiism. Immediately after the MS. comes to an end, we find a large *dā'ira* with a diameter measuring 5·7 inches. Dated 27th Sha'bān, 1264/29th July, 1848. Copied by Mīr 'Abdu'llāh Ḥusaynī.

Other copies: *Ind. Libr.* MUA p. 13, No. 38; p. 17, No. 95; Asaf i, p. 412, No. 473, 859; IvASB Nos. 1299-1302; IvC No. 469(3). *For. Libr.* R p. 866; EIO Nos. 1927, 2914(4); EB Nos. 1291(4); 1298(18); Bl i No. 153; R Br p. 143.

Ff. 32b-38. S 9·2×6·3, 7·2×3·9. No *jadwals*. LL 21. Ind. *Nast*. Or. pap. Cond. good.

101. *Su'ālāt-e-Ḥusaynī* (سوالات حسینی).

These are the famous questions of Sayyed Ḥusaynī, which Maḥmūd-e-Shabistarī has answered in his *Gulshan-e-Rāz* (see Vol. 48 above). The questions are not generally met with separately. Here they are in a more complete and connected form than in the text of the *Gulshan* or its commentaries. In this MS. they are in the form in which they were probably asked in the original letter addressed by the author. They consist of the following twenty-eight couplets, twelve of which, marked with an asterisk, are found neither in the printed text of the *Gulshan* nor in its commentaries:

* زاهل دانش و ارباب معنیٰ ✡ سوالی دارم اندر باب معنیٰ
* ز اسرار حقیقت مشکلی چند ✡ بگو اندر حضور هر خردمند
نخست از فکر خویشم در تحیر ✡ چه چیز است آنکه گویندش تفکر
* چه بود آغاز فکرت را نشانی ✡ سر انجام تفکر را چه خوانی
کدا مین فکر مارا شرط راهست ✡ چرا گه طاعت وگاهی گناهست
که باشم من مرا از من خبر کن ✡ چه معنی دارد اندر خود سفر کن

*Not found in the printed texts of *Gulshan-e-Rāz* or in the printed commentaries thereon.

* مسافر چون بود رهرو کدام است ✡ کرا گویم که او مرد تمام است
که شد بر سر وحدت واقف آخر ✡ شناسائی (ی) چه باشد عارف آخر
اگر معروف وعارف ذات پاکست ✡ چه سودا در سر این مشت خاکست
✡ کدامین نطقه (نطق or نقطه) را نطقست انا [1] لحق ✡
✡ چه گوئی هرزه بود آن رمز مطلق ✡
چرا مخلوق را گویند واصل ✡ طریق سیر او چون گشت حاصل
* مگر ممکن ز حد خویش بگذشت ✡ کجا خود گرد این معنی توان گشت
وصال ممکن و واجب بهم چیست ✡ حدیث قرب وبعد و بیش وکم چیست
✡ چه بحر است آنکه علمش (نطقش) ساحل آمد ✡
✡ ز قعر او چه گوهر حاصل آمد ✡
* صدف چون دارد این گوهر بیان کن ✡ کجا زد موج این دریا عیان کن
چه جزو است آنکه او از کل فزونست ✡ طریق جستن آن جزو چونست
* چو عالم ماسواء الله است بیشك ✡ معین شد حقیقت بود هر یك
* ولے ثابت شد آنکه این محالست ✡ چه جائی (جایِ) اتصال وانفصالست
* وگر عالم ندارد جود (خود) وجودی ✡ خیالی گشت هر گفت و شنودی
قدیم و محدث از هم چون جدا شد ✡ که این عالم شد آن دیگر خدا شد
چه خواهد مرد معنی زین عبارت ✡ که‌داردسوئی(سویِ)چشم‌ولب‌اشارت
چه جوید از سر زلف وخط وخال ✡ کسی کاندر مقاماتست و احوال
شراب وشمع وشاهد راچه معنیست ✡ خراباتی شدن آخر چه دعویست
✡ بت و زنار و ترسائی درین کوئی (ی) ✡
✡ همه حق است (کفر آن ست) ورنه چیست بر گوئی (ی) ✡
* چه گوئی کر گزاف این جمله گفتند ✡ نه در وی هیچ تحقیق نهفتند

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*Not found in the printed texts of *Gulshan-e-Rāz* or in the printed commentaries thereon.

*محقق را مجازی کی بود کار ✡ مدان گفتار شان جز مغز اسرار
*کسی کو حل کند این مشکلم را ✡ نثار او کنم جان و دلم را
*سخنهای حسینی حسب حال است ✡ زبهر امتحانش این سوال است

Ff. 39-39b. These questions are followed by a statement in Arabic, attributed to Pīr-e-Dastagīr ('Abdu'l Qādir-e-Jīlānī). A Persian paraphrase of the statement written in pencil and dated 24th Ramaẓān, 1315/16th February, 1898, is appended at the end of the MS.

Ff. 41-41b contain some magical formulae against the bite of a rabid dog, a serpent, etc.

102. *Ā'īna-e-Ḥaqā'iq-Numā* (آئینهٔ حقایق نما).

A commentary on the abovementioned *Jām-e-Jahān-numā*, by Ibrāhīm Shaṭṭārī Jannatābādī, a disciple of Muḥammad Khaṭīru'd-Dīn al-'Aṭṭār, who says that he composed it at the desire of some friends of his while at Ahmedabad, and gave it the above title (f. 45b). It is divided into a *muqaddama* (f. 45c) and four *aṣls*:

اصل اول در موضع (موضوع) ومسائل و مبادیٔ این علم (f. 47b)
" دوم " وجود حق (f. 48b)
" سوم " غیب هویت و احدیت و واحدیت (f. 50)
" چهارم " مراتب الهیه و کونیه (f. 50b)

The commentary proper begins on f. 53b and contains eight small and six large *dā'iras*, one of which has a diameter of 9 inches and is full of technical terms of Sufiism.

Begins: الحمد لاحد المحیط من الازل الی الا بد

Dated 15th Z. Ḥijja. 1291/23rd January, 1875.

Ff. 44b-134b. Size of paper and quality same as above; writ. sp. 7×4. No *jadwals*. LL 17. Clear fine Ind. *Nast*. Cond. good.

Volume 57.

103.

ṬARABU'L-MAJĀLIS (طرب المجالس).

A rare sufiistic and ethical prose treatise dealing, in the earlier part, with the creation of man, his superiority to other

*Not found in the printed texts of *Gulshan-e-Rāz* or in the printed commentaries thereon.

other creatures (proved by the admissions of other animals, which remind one of the *Ikhwānu's-Ṣafā*) and, in the latter part, with the important virtues to be gained and the vices to be shunned by a prospective Sufi. It is called here (f. 2 and f. 116) *Ṭarabu'l-Majālis* and is attributed (f. 116) to ركن الحق والملة والدين سيد حسين بن عالم بن ابى حسن بن حيدر الحسنى المدنى. Dawlatshāh (Br ed. p. 225) also calls it *Ṭarabu'l-Majālis* and gives the name of its author as Sayyed Ḥusayni-e-Ḥerātī (i.e., Mīr Ḥusaynī Sādāt). *Kashf. Ẓun.* also calls it *Ṭarabu'l-Majālis* and attributes it to Ḥusaynī b. Ḥasan b. Sayyed al-Ḥusaynī and says about it:

فارسی مختصر فی النصائح والحکم علی لسان الوحوش والطیور.....وهو علی خمسة اقسام

Rieu (p. 608), however, calls it *Ṭarabu'l-Maḥāsin.* As stated in the *Kashf. Ẓun.*, our copy also is divided into five *qisms* (ff. 3 and 4).

Begins abruptly:

مرکز او متجلی شد چون بقدرت کمال وحکمت بی مثال تسویه نفس را از نفخ روح براتمام رسانید

Dated 10th Ramaẓān, 25th Julus year of Awrangzeb (1069–1118/1659–1760), i.e., about 1094/1682.

Copied by Nūr Muḥammad, a resident of ناجیه in Gujarat. Three small oval seals of a former owner بندهٔ درگاه خواجه نور الله, bearing the date 1111/1699.

Other copies: *Ind. Libr.* MF ix, No. 34. *For. Libr.* R p. 608; Lind p. 229.

Ff. 116. S 8·2×4·3, 5·4×2·3. No *jadwals.* LL 15. Clear Ind. *Nast.* Arabic quotations in red. Or. pap. affected by damp. Slightly wormeaten. Cond. good.

Volume 58.

104. *Dīwan-e-Barhaman* (دیوان برهمن).

Lyrical odes of Chandrabhān '*Barhaman*'. Although Dr. Ethé (EIO No. 1574) and M. Ivanow (IvASB No. 762) both